

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

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Seventy students in the Ft. Worth Seminary have volunteered for foreign mission work.

Rev. C. C. Kiser, former pastor at Aberdeen, has resigned at Gastonia, N. C., and is at present at Atlanta.

A North Carolina lawyer has offered to give the books necessary for any preacher in his association to attend the preacher's school conducted by the State Board.

Dr. W. D. Powell after vigorous work in the 75 Million Campaign and holding some great revival meetings is resting in the mountains of North Carolina in preparation for more vigorous work.

We had the pleasure of a visit from Pastor W. A. Roper of Wynne, Ark., one day last week. He is looking fit and fine. His church and county exceeded their quota in the campaign. It would be a good thing if some church in Mississippi would bring him back home.

Dr. M. K. Thornton is already on the job as superintendent of the Baptist Hospital. Beside the one hundred percent addition to the capacity of the hospital there is a good prospect of getting an X-Ray outfit by the time the addition is complete.

The story is told of a philosophically inclined female philanthropist in France during the war who paid a sal for a small sum to give the "cooties" a taste of his blood when he became intoxicated. It is said that these usually docile little animals became furious after feasting on the inebriate and fought as ferociously as tigers. Another argument for prohibition.

Recently the Record noticed the statement of New Orleans papers to the effect that Baptist churches in New Orleans would co-operate with the Inter-church World Movement. At the time we said we would not put it down in our book of facts until we had it straight from the churches themselves. Now the Baptist pastor's conference of the city makes a clear denial and in the Baptist Message publish explicitly their reasons for not co-operating in the movement.

Messrs. T. M. and R. M. Hederman recently purchased the Clarion-Ledger, the leading daily paper of Mississippi and for 75 years published in Jackson. These are two of Jackson's best business men, and gentlemen of the finest type. We have had business dealings with them for many years and have never found a flaw in their armor of integrity. They are members of the First Baptist Church. Colonel Henry, who has had a controlling interest in the Clarion-Ledger for many years continues as editorial writer. He has always pitched his work upon a high plane and his successors will build splendidly on his foundation.

So far Premier Lloyd George has not broken down under the fearful strain of work and annoying criticisms brought on by the war and the post war questions that have arisen. Mr. Wilson broke down under the burdens and the political vultures have given him little rest since he came home. He has, however, shown power to come back in his note addressed to the Peace Commission on the Adriatic question. He is contending with his old time vigor against a settlement by expediency and barter. He will have nothing over his signature or that of his government which is not based upon justice and which looks to permanent peace.

TWO IMPERATIVE MATTERS IN THE ONWARD MOVEMENT.

(L. R. Scarborough, Gen'l Director.)

1. The Victory Convention at Washington, D. C., May 12 to 18. I urge the pastors everywhere in the South to plan to go to the Convention and carry as many of their members as they can. We ought to put at least 10,000 Baptists in Washington for this Convention. Let's have a great Victory Convention as the climax of Southern Baptists' greatest triumph.

2. It is exceedingly important for the whole forward movement and the victory already won that we continue to press the battle for subscriptions and cash. Every time a new member joins the church by letter, statement or baptism, he should be immediately presented with a pledge card and an explanation of the Campaign and urged to sign to the full amount of his ability for the remaining four years and if possible pay the first year down. The pastors and deacons everywhere should see after this important and vital matter. From the new members joining Baptist churches in the soul-winning campaign we ought to receive millions between this and the Convention. The forces everywhere should see that the churches not reached in the Victory Week are reached with a great roundup for the Campaign and that membership not heretofore reached in the churches taking their collections should be approached and subscriptions secured.

These are matters of vital importance to the conservation of our victory and the preservation of the growth demanded by our victory. I urge the pastors also to use the tracts gotten out by the Campaign Commission and which are now in the hands of your State Secretaries. Order them, read them, wisely distribute them. Win souls and build souls and pray for Holy Spirit power in a great Southwide, world-wide revival.

Because of the increase in the price of paper and printing costs we are compelled to increase the price of Home and Foreign Fields from 50c to 75c, effective April 1, 1920. Until that date we will continue to receive subscriptions at the old rate. Baptist Sunday School Board, Nashville, Tenn.

At the regular meeting of the mayor and board of aldermen this week the following resolution was adopted: "We, the mayor and aldermen of Newton, take this opportunity in advance to extend a most cordial welcome to the Baptist Sunday School and B. Y. P. U. Convention which is announced for March 23-25, 1920. We throw our little city and its homes open to your coming, and at least, hope to make you comfortable and feel welcome while you are here, bringing benedictions to our town and church life. Welcome, thrice welcome."

Baptists believe, and make no apology for their belief, that they occupy the only ground on which any real and desirable Christian union can be realized. They believe and hold themselves ready to show that there is not a single truth held by any other religious body which they themselves do not hold. They claim further that they hold some vital and essential truths not held by any other religious body, and further, they believe that all other Christian bodies hold more or less of error. Baptists utterly repudiate the specious and harmful plea that the Scriptures hold as things to be believed and practiced, many non-essentials.—Word and Way.

Rev. Zeno Wall assisted Pastor H. C. Joyner in a good meeting at DeKalb last week.

Dr. M. O. Patterson, of Mississippi College, has agreed to supply the church at Brandon temporarily. He was pastor there for several years.

Send your name to J. P. Miley, Newton, Miss., and he will see that a home is assigned you during the Sunday School and B. Y. P. U. Convention March 23-25.

If you have not read "Trials and Triumphs" send \$1.00 to Mrs. W. T. Tardy, Marshall, Texas, and get a copy. It is a biography of one of our best preachers with an introduction by Dr. J. B. Gambrell.

According to the figures of the Federal Council of Churches, the number of members has increased 2,779,667 since 1916, and the number of ministers and church organizations has increased, yet the Sunday School membership has decreased by 3,500,000.

Brother W. E. Farr reports a good meeting at Meadville where he assisted the efficient pastor, R. F. Bass. There were seventeen additions to the church. Brother Farr joins the chorus of welcome to W. F. Yarborough at Hattiesburg and J. R. Nutt at Senatobia.

Roger Babson, the distinguished statistician, is quoted as saying that "the business and other institutions of this country are run by not more than 2 per cent of those connected with them, and would fall if these 2 per cent were withdrawn. Of these 2 per cent, 4 per cent are the sons of bankers, eight of business men, twenty-five of educators and thirty of preachers."

It was a timely precaution that soldiers were recently sent to Aberdeen to protect a prisoner charged with wholesale murder, during the trial for which a change of venue was asked. We hope that this same course will be followed in any place where mob violence is threatened or feared, whether the one charged with crime is white or black. Something is wrong somewhere when a Governor can say "There were no soldiers available."

Gov. Longino has rendered efficient and valuable services to the Education Commission and to the denomination as acting secretary of the commission for two months since the retirement of Dr. Gunter to enter the pastorate. However, as it was his wish to give up the work, the executive committee requested P. I. Lipsey at his editorial office to conduct the work as far as that is practicable until a regular secretary can be secured. This is written that all business and correspondence intended for the Education Commission may be directed to him or to the Education Commission, Box 404, Jackson, Miss.

According to the report in a New Orleans paper in every Presbyterian church in the city, each pastor will make an appeal to the parents of his congregation that they interpose no obstacles in the way of their children taking up Christian work. According to recent statements by an authority on missionary work, more than half the missionaries in the world have been forced to overcome parental objection before they could choose work in this field. This is a strange situation when those for whom God gave His only Begotten Son should hesitate to give, should not consider it a privilege to give their children in glad service to their Savior and for the salvation of the world.

CHRISTIANIZING THE INDIAN

(Victor I. Masters, Superintendent of Publicity)

The Home Mission Board is doing excellent work among the Indians. The record of good service by Southern Baptists through this agency for the Red Man dates back to 1855, when our Board took over the work of the Indian Missionary Association with headquarters in Louisville, Ky.

It is an interesting story, how the work grew. Now it was temporarily stopped by the Civil War, how it gradually picked up again, and how during recent years it has developed a strength and vigor not surpassed by any missionary effort for the Indians in America. Indeed it is probably not equalled.

It is not very credible to American Christians to believe that, though the evangelization of the natives was given by the pioneer settlers as one of their purposes in coming into the American wilds, and some efforts have been in progress from that date until this, so many of the Indians are still wedded to their heathen faith and practice.

There are more than 325,000 Indians in America now. Of this number nearly one-half are in the territory of the Southern Baptist Convention. About 125,000 Indians now live in Oklahoma. It should be remembered that 100,000 of these belong to the five Civilized Tribes. These for the most part live in the northeastern section of the State. They have adopted the white man's clothing and to some extent his habits. They have been evangelized and there is a large number of churches among them. Most of these are Baptist churches, thanks to the faithful work of many years of Home Missions.

Among the blanket or Wild Indian Tribes in Oklahoma, the Home Mission Board is doing a work for the Pawnees, Osages, Otoes and Sac and Fox tribes, and is now opening work among the Pottawatomies and Poncas. In addition, the Board has a missionary, Rev. Robert Hamilton, who devotes his entire time to the religious instruction of the young Indians in twelve Government schools in Oklahoma.

It has been found that more than fifty per cent of the Indians who profess Christian faith in Oklahoma gave the Baptists as their preference. It is the work of our missionary among the schools to look after the religious instruction of the Baptist students, helping others if he may have opportunity, but without any effort to proselyte them. The missionary makes monthly visits to the schools and is pastor of a student Baptist church which he has organized in the Indian College at Chilocco. Chilocco is a great industrial school.

Rev. B. Atteberry is pastor of the Pawnee Mission Church at Pawnee, Oklahoma. This is a prosperous work with a thriving church. It is the most prosperous work the Home Board has among the blanket tribes. Miss Mary P. Jayne is the able and devoted missionary assistant in this work. Honorable mention must be made of Interpreter Day Gillingham at Pawnee. Brother Gillingham is an Indian chief by descent from both his father and mother. He is a noble man of

God, whose faithful work has meant much in our Pawnee Mission.

Brother Atteberry and Miss Jayne also look after the Otoe Indian church, which is about twenty-five miles across the plains to the northwest from Pawnee, Oklahoma, at which place our missionaries reside.

Rev. Harry Bock, Sr., is at present in charge of the mission work among the Osages at Pawhuska, Oklahoma. Miss Grace Clifford, who has so long wrought faithfully as missionary assistant in this work, is still laboring there. Perhaps there was never a more difficult missionary effort for the Indians than that of Southern Baptists for the Osages, who are the wealthiest Indian tribe in the world. They number about 2,500 and they are now getting \$500 a month for each man, woman and child from the leases of their oil lands.

So much money thrown into the lap of civilized and educated whites would likely ruin them. What then may be expected of the poor heathen Indians through his wealth beset with all of the possibilities of comfort and indulgence of the white civilization around them and with the blandishments of greedy and unscrupulous whites who are there to exchange said material comforts to the Red Man for his easy money at profiteering rates! If something is needed to make this dark picture darker, think of the unfriendliness of the Roman Catholics, who besides the Baptists, do the only missionary work among this tribe.

Still, have we any right to expect that all the work shall be easy? Is it not a wholesome test and exercise for our Baptist faith and faithfulness—this difficult work among the Osages? There is reason to be encouraged in that the Lord is saving those who are his there notwithstanding the great difficulties.

The Sac and Fox work has recently come into the hands of the Home Board from the Home Mission Society. Rev. D. Noble Crane, formerly our faithful missionary among the Osages, is engaged in the Sac and Fox work, living for the present at Tulsa, Oklahoma. It is purposed that Brother Crane shall open up mission work among the Pottawatomies and other tribes, as opportunity shall offer.

About a dozen missionary pastors are at work among the Civilized Tribes. They are under the direction of Secretary F. M. McConnell, of Oklahoma, the Home Board having not the direction of the work, but co-operating in the support of it.

For two years missionary activities have been conducted at Union, Miss., for the Choctaw Indians, who, to the number of 1,200, are still living in that state. Missionary J. E. Arnold is in charge and an educational work is being done, along with that of evangelism. Under the influence of a Christian environment there are already a number of little churches established and our missionary labors for the strengthening and teaching of these—a service much needed.

In beautiful Western North Carolina live still about 2,500 of the Cherokees. They once roamed Georgia and the Carolinas freely. But they gradually receded before the advancing waves of white civilization.

They fell back on the Great Smoky

Mountains that form the State line between North Carolina and Tennessee. Among the great hills and valleys that face southward from the Great Smokies, they found a habitat picturesque and beautiful and provided with the wild animal life so necessary to the Indians.

Before the Civil War the Home Board did an excellent work there. Also some of the Indians were evangelized through attending white churches. There are now about fourteen little Indian churches and an Indian Baptist Association. Practically all of them are Baptists who make any religious profession.

Two years ago Rev. J. N. Lee and Mrs. J. N. Lee were sent by the Home Board to take up this work. They located at Cherokee, N. C., in a little cabin home facing below the clear, singing waters of the Oconee river and shadowed behind by the great forest covered mountains. There is no space here to tell the story of the noble work they have done. Those little Indian churches gave \$4,000 to the 75 Million Campaign. Recently seventeen have made a profession of faith and have been baptized in the sparkling waters of the Oconee river.

There is only room to say in the briefest way that plans are now in process for the opening of a mission work among the 700 Seminoles in the Everglades and cypress and pine forests near Lake Okeechobee in Florida. It is a promising work though the number is small.

Not only did the Cherokee churches do well in the 75 Million Campaign. Equally encouraging stories have come in from the Pawnee work and the Osage work. There is also the story of the Choctaw Indian who gave \$200,000 to the 75 Million Campaign and who has since given \$1,000,000 for the putting up of a hospital for Indians in Oklahoma.

There is another story, which I received through the courtesy of Secretary Lane, of the Department of the Interior, and from Hon. Cato Sells, Commission of Indian Affairs, about Joseph Oklahombi, a full-blooded Indian soldier of an Oklahoma tribe who captured 171 Germans and who seems to have outclassed even that doughty and splendid highlander of the Cumberlands, Alvin York. He stormed a strongly fortified position containing more than fifty machine guns and a number of trench mortars, and turned the captured guns on the enemy, and held the said position for four days, in spite of a continuous barrage of large projectiles and gas shells. Crossed no man's land many times to get information concerning the enemy and to assist his wounded comrades. But these stories of heroism must wait for telling elsewhere.

There is every reason for encouragement and thanksgiving at the splendid Baptist success in working for the Indians. At the same time, it is not greatly to our credit nor to the credit of other Christian bodies that, after all these years, a large proportion of the American Indians do not follow the Jesus way in religion. They are still following their heathen customs. As long as they do this, they will continue to hate the whites. The Indian gives up together his heathen ritual and his

hatred for the white man, as a usual thing. And there is no sure eradicator of his love for his ritual and his hatred for the pale faces except the gospel of Christ which has been committed to us. Many considerations indicate that we ought to do great things in Christianizing the Indians.

Though it must be appended merely as a paragraph, our excellent Baptist service through the Home Mission Board needs to grow yet more. There are still in the Southern Baptist Convention in New Mexico, mainly in the northwestern section of that great state, Indians to the number of 30,000, among whom absolutely no mission work is being done by any evangelical body, with the possible exception of a single Presbyterian missionary. Nearly all of these Indians are Navajoes. It would be contrary to the well known constructive and progressive spirit of the Home Board not to give serious consideration to the situation suggested by the needs of these New Mexican Indians. That field will receive proper consideration.

The board will continue to enlarge its great service for the Red Man on the plains, among the pine forests of Mississippi, among the cypress swamps of Florida, among the grandeur and glory of hardwood forests and scenic wonders in the Great Smoky Mountains in western North Carolina. The unique successes at present and in the past, must be the foundation for larger ones in the future.

Baptist Home Mission Board,
Atlanta, Ga.

A GOOD DAY AT LIBERTY

It was the pleasure as well as the privilege of the writer to visit Liberty on Sunday February the 22nd, to be at the dedication of the splendid new house of worship, and to preach the dedication sermon at 11 o'clock, and to preach again at night. The congregations were good in spite of the flu situation.

Bro. B. L. McKee is the worthy pastor. It was thru his efficient and untiring efforts that the new house was built. He and his good wife have done fine work there and the people love them very much. The church is a modern and up to date workshop, complete in every respect. It would do credit to a town twice the size of Liberty. Those good people are to be congratulated upon erecting such a house to the glory of God.

Liberty is the county site of Amite county, and has one of the best Agricultural High schools in South Mississippi, and is situated in the midst of a progressive and prosperous section of the county. Its a fine field of work. The writer was pastor there sixteen years ago and greatly enjoyed his visit back there.

J. B. QUINN

Mrs. Voteleigh (coming home at eleven): "Are the dear children all right? I haven't set eyes on them since morning."

Her husband: "Huh! You go about airing your views; you'd better stay at home and view your heirs."

REPENTANCE, MATT. 3:3.

(By W. B. Cooper)

Repentance is the most important subject to day because of its place in the great program for bringing in the Kingdom of God. Repentance is the initiative sermon in the Christian era. It was the last in the prophetic age and the first in the Christian dispensation. John the Baptist was the last of the prophets and the first gospel preacher of the Christian age. His were the most powerful sermons that were ever preached. Never in the annals of time were people so stirred to the depths, never so excited over any theme or man as they were over the preaching of John the Baptist and his theme down in the wilderness. A man dressed in a peculiar garb, living in the wilderness.

It seems that there were but few Christians in the world at this time. No voice of a prophet had been sounded since Malachi's was hushed in death. Four hundred years have passed and not a man to preach or to prophesy till this one down in the wilderness. This may account for the few pious people in the world at the time. The parents of the Baptist and those of Jesus, Simeon and Anna are the only ones we know about in all the country at that time. They had not heard the sound of a prophet's voice about the coming of the Messiah in such a long time that they had despaired of His coming and had, I suspect, lost hope. Now when they heard this strange preacher and his tremendous sermon they ran to respond to him. The kingdom is at hand and repent and get ready for Him. Take off the Pharisaical rags and dress up to make ready for His coming. I want to study this great theme under three points, which do not exhaust the subject by any means but they bring out the most salient points. Viz: The importance of repentance, the nature of repentance and the means of repentance. First let us study.

1. The Importance of Repentance:

It is primary and fundamental. John the Baptist places it there and keeps it there through his ministry as is seen every where we hear of him preaching. It was taken up by Jesus Christ and made primary and that till the end of time. Jesus made it essential to salvation, for in Luke 13, He said: "Except ye repent ye shall all likewise perish." All people were put in one class, that is all lost people and were in need of a Savior. Then Jesus Christ put it in the great Commission. In Luke 24:46-47, is as much the Commission as is Matt. 28:15, 16, and Mark 16:15. Christ in Luke 24:46, 47, said: "Thus it behooved Christ to suffer and to rise again from the dead the 3rd day and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." So it is fundamental with every church in the land and will be till Jesus comes the second time. Then it is proven by Peter that it is fundamental. On the day of Pentecost he preached to a wonderful audience of people; the Holy Spirit made His advent into the world. Peter preached that the one whom they crucified was the Lord and that God raised Him from the dead and that they were witnesses to the fact. Perhaps there was never deeper contribution and they cried out: "What must we do." Peter replied: "Repent." You have offended God, now repent of it. It is fundamental according to Paul also. It is said that the greatest sermon he ever preached was at Mars Hill and his theme was Repentance. "The time was when God would wink at this but now He commands all men every where to repent. It is universal in its proclamation and in its application. Then the great preachers both of ancient and modern time preached it. Edwards, Whitfield, Wesley, Moody, Spurgeon, etc. Wesley and Whitfield stirred the English church and brought about a reformation. The most effective sermons they ever preached were on repentance. It is said of Whitfield that he was preaching to one of his characteristic crowds in the open air and when extending the invitation, he drew a vivid picture of God sending His Angel to this world for their decision to bear back to God. He

pictured the downward flight, the hovering over the crowd, near to each heart to catch each whisper of the secrets of the soul and then turning his pinions upward, takes his flight heavenward. When at once and at the top of his great splendid voice, he cried: "Oh, Gabriel come back, come back, perhaps some poor trembling soul will repent of his sins and trust Jesus and you may bear it up to the Father."

2. Now the nature of repentance.

The repentance that the Bible speaks of is of such a character as to turn men from sin unto God. It makes men see that sin has offended God and they want to turn from it unto God. It works a Godly sorrow for sin, and this Godly sorrow leads to faith in Jesus Christ. Any other kind of repentance is superficial and will not stand the test nor bring the right results. Some times under tragic circumstances such as sickness or death or an ocer persuasion during a revival, a man repents towards the fear of death, or a dead, loved one, or yields to the persuasion of a friend and repents towards him or for his sake and the mistake is made. A personal friend of mine told me this story once, that is a part of it. He was persuaded to go to the altar and there his brother and pastor secured his decision and his name went on the church roll. In just a short time he said he knew he was not a Christian and had no disposition to be one. He went deep into sin and in it took delight. In a short time he was taken ill and lay for months at the point of death. He prayed, repented, made a profession of faith in Christ. He wanted to get well just to show the people that he could live a Christian this time. Everybody in the neighborhood prayed that could pray. He slowly degree by degree got well. The good days returned, life abounded again. In the strength of his well and vigorous body he went again out into the world to do battle. It seemed that the evil spirits that had left his body for a time now come with reinforcement and the fine fellow went down under the glaring temptations of Satan, but this time he went deeper than ever and when he went seemingly as far as he could go his pistol fell out of his pocket and discharged, going through his body. He had life enough left to call for his brother and favorite preacher and again made a profession of faith in Christ, claiming to have repented of his sins, and only prayed to get well that he might show his friends that he would live right this time. But God decreed otherwise and he died. What were his mistakes? First he repented towards or for the sake of a friend and not because he hated sin, not because he honored God and when the testing time came he went down. The second time he repented towards death and not towards God. The last time if he did not repent towards God which repentance would lead to faith in Jesus Christ, then it was not the Bible repentance.

The nature of repentance is, it brings him to himself, makes him think, makes him see that sin is against God. All kinds of sin, all styles of sin, the sin of omission and of commission are sins against God. David said: "Against thee and thee only have I sinned." Peter repented when he saw the deep, kindly eye of Jesus look upon him and search his soul. He went out and wept bitterly. The best example of repentance is the prodigal son. He came to himself and said: I will arise and go to my father. Coming to himself means that he now can intelligently view himself, see his mistakes, can see how he has grieved his father back at home. Arising is his decision, determination, that is his disposition now, he is in a penitent state. Going to the father is repentance. That is repentance towards God and faith in Jesus Christ. It is not enough for a man just to be sorry for sin but he must turn away from it as did the prodigal son. He turned his back on his filthy rags, his old life and went to the father to be dressed up and fed.

3. The means of repentance.

There may be many means of leading a man to repentance and I feel sure there are but I want to mention only two.

1. The goodness of God leadeth us to repentance.

We do not have to look at the abounding goodness of God as He watched after Abraham, Isaac, Jacob and Joseph and others, but we see it in His journey with the Israelites through the Red Sea and the wilderness and finally into the land that flowed with milk and honey. His care of David before and after he became King and the seventy years sojourn in captivity, He was with Daniel and all of them and carried them back to Jerusalem. And in course of time, from this tribe, the tribe of Judah, Jesus came. Then on and on. He is so good to us. If we lift up our eyes now we behold spreading over the world hospitals with their mission of ability and mercy. The orphanages with their arms stretched out for all in that class: Christian schools with their wondrous and far reaching influence and missions girdling the globe, acting like a leaven, bringing the world to God through Jesus Christ. His goodness should lead us to repentance. We have sunshine from Him and rain, food and all we have. Like the prophet: "What hast thou that thou didst not receive." We are in debt to Him for all we have, all we are and all we hope to be for in "Him we live, move and have our being." Yes His goodness should lead us to repentance.

2. The gospel is a means to bring us to repentance.

As a matter of course John the Baptist made the gospel a means to repentance as so many were led to Christ by his gospel, for repentance everywhere is predicated on the atoning Christ.

Jesus led the woman at Jacob's well by this means. He also made it a universal means when He put it in the Commission. Peter made it a means to the three thousand and to Cornelius. Paul did as he preached in the Synagogue, Market and in jail.

May this theme at this stage of our history grip our souls and become a part of our being and may we preach it with New Testament power.

SOUTHERN BAPTIST CONVENTION

A Preliminary Statement.

It is expected that official notice will be given in due time as to the meeting of the Convention, which is to be held in Washington, beginning May the 12th.

I have recently been to Washington conferring with the local committee and wish to call attention of the brotherhood to two or three points.

1. It is suggested that we call this Convention The Victory Convention.

2. The local committee are very anxious to have a full attendance of messengers who will stay to the close of the Convention. The Executive Committee, in its Nashville meeting, recently urged that the committee on order plan to run to noon on Tuesday.

3. We will arrange for two sermons on the first evening and both appointees from last year will be expected to preach. And according to the direction of the Executive Committee we will arrange for two or more concurrent inspirational meetings for at least two evenings of the Convention.

4. The local committee will seek to arrange for a lawn reception on the White House grounds to meet the President. If this can be arranged it will be held on Monday afternoon of the Convention.

We are expecting not less than ten thousand Baptists to attend the coming meeting and Washington is preparing to afford them every accommodation. Proper official notification will appear in due time.

O. L. HAILEY,
Chairman Committee on Order.

The Preachers' School to have been held at Brookhaven was canceled because of influenza. Dr. Christian who was to go to Brookhaven will take the work at Hattiesburg that the editor expected to do. This eases up a burdened editor and puts Dr. Christian among his old friends.

SIN

Its Origin and Nature

In a former article I sought to define or explain sin. In this I shall have something to say concerning its origin and nature.

In these studies of sin I shall confine myself to the simplest possible treatment of the subject, avoiding "very appearance" of the metaphysical.

I.—Its Origin

No hint is given us in the Bible concerning the origin of sin. Nor does it attempt to solve the metaphysical problem of how the first thought of sin could be suggested to the minds of innocent beings. The fact is the Bible never attempts to explain its statements or to relieve curiosity. It has to do with things too momentous to pause for explanations or to satisfy curiosity. It will be well for us always to remember this.

While we cannot know the date when or the place where sin originated yet there are some things we may know concerning its origin. We know certainly that it did not originate with God. He only permitted it. This fact we want to fix firmly in our minds once and for all.

Sin is contrary to God's nature, it is in ceaseless conflict with his will, is in uncompromising opposition to his plans, unfaithfully seeks to thwart his purposes and loses no opportunity to send a pang to his heart. Then God could not have originated sin. I use the words could not advisedly. God's power is limited by his nature. God can do nothing contrary to his nature, and sin is contrary to his nature, therefore he could not have been its author. I see a metaphysical difficulty here, but metaphysics can get us nowhere except in mental mists and intellectual fogs.

Then if God did not originate sin who did? Satan. I know that a half dozen metaphysical questions clamor for answer here, but let us get metaphysics out of our systems for the present and face facts. Of course I cannot, "point to chapter and verse" which declares Satan to have originated sin, but I could go before any court in the land and convict Satan of the charge on circumstantial evidence, gathered from the scriptures, so conclusive that a normal mind could not escape rendering a verdict of guilty. If he did not originate sin, who did? There is no other being who could have done it. The very first hint we have of the existence of Satan is in connection with sin—the sin of Eden. I know that he is here called a serpent, but all should know, if they did not, that Satan here assumed the form of a serpent. He could have assumed just as easily any other form had it suited his purpose. He could transform himself into the appearance of a shining messenger of the Land of Glory, could, with equal ease have assumed the form of a snake. (I state parenthetically, that the third chapter of Genesis is not an allegory but a narrative of events.)

All through the Bible we find Satan in immediate connection with certain sinful acts. We know of a certainty that he was the originator of the evil thought which Judas translated into action with such appalling success that the world has not ceased to marvel at the tragedy. He put it into the hearts of a couple of ancient church members to lie to the Holy Spirit. He clearly suggested to Ananias and Sapphira this sin which they put into action. In John 8:44 Jesus asserts that he was a liar and the FATHER of it. If he originated the sin of lying, then is it difficult to conclude that he is the progenitor of all sin? I John 3:8 declares that, "He that committeth sin is of the devil; for the devil sinneth from the beginning." I conclude therefore, that sin originated with Satan. We are warranted in believing that sin did not originate in our world, but had an existence that antedated Eden and a habitat in some other sphere of existence were the victims of sin. And to say they will never cease to suffer its fearful penalty. If Peter 2:4

and Jude 6th, lead me to infer that sin had its origin in heaven. I do not mean, of course, the final abode of the redeemed, but that heaven where Abraham dwells and Lazarus lives and the just abide; that heaven between which and the abiding place of "a certain rich man" the great gulf is fixed; that heaven from whence the angelic victims of sin were hurled to the prison place of torment to be kept till God's wrath shall break through the bulwark of his mercy.

Can you imagine the malevolence of that which could disturb the happiness of heaven? Can you conceive of a child of God rolling beneath his tongue as a sugared morsel a thing so malignant? Can you think of a self-respecting person consorting with the originator of sin? And yet people of eminent respectability associate with the author of evil upon terms even more intimate than that of husband and wife, mother and child. Sin is Satan's spawn and yet we allow him and it to go too, often unrebuked for fear it might lessen our popularity. And it would, beyond a peradventure. No one who has ever rebuked sin after the fashion of the great Baptist and Jesus has remained popular with men. But such a preacher would be great, "in the sight of the Lord."

Pardon a preachment here. If the Christian ministry would reach the ruin wrought by sin more and lecture less upon secular subjects suggested by the hired agents of organizations as numerous as the sands upon the sea shore, whose chief, if not sole, function it is to separate the verdantly guileless from their money and vainly fancy that they think they imagine that the welfare of all mankind has been turned over to them while the Almighty is away on an indefinite leave of absence, then sin would not stride so brazenly abroad and righteousness might once more timidly venture forth.

II.—Its Nature

It is the nature of sin to oppose God. It is antagonistic to all that pleases him and encourages, aids and abets all that is displeasing to Him. All that is chaste, pure, beautiful, happy and good are the objects of its constant assault. It exists solely to annoy God and if possible to thwart his plans. It gloats over suffering, it delights in wretchedness, and is supremely satisfied at unhappiness. It seeks to discredit truth, it cavils at all good and longs to destroy the purest passions of the soul. It ridicules charity, laughs at benevolence and hates mercy. It despises innocence, loaths affection and abhors love. It shakes faith, discounts trust and undermines hope. It was present in Eden to deprive God of association with his new-made intelligences. Scarcely had the waters dried away from a deluged world when sin appeared to seduce the survivors. It was promptly on hand to arrange for Calvary, and was presently busy to discredit the Redeemer's resurrection. It could break a father's heart, tear open a widow's bosom, hang limbs limp and lifeless by their owners' sides and bend the bodies of women with pain.

"And what shall I more say." Who would willingly furnish a heart for a breeding-place for sin's foul brood? And yet we grieve God at his heart with our willing association with sin. Some profess to love God at the very time they are consorting with sin.

In my next I shall have something to say about the author of sin, his personality and power.

N. W. P. BACON

The British government has proposed a plan for the administration of Ireland which includes two parliaments, one for the north and one for the south of Ireland, with a council made up of representatives from the two sections. Ireland will still have representation in the imperial parliament, but the empire retains control of all foreign relations, coinage and post offices. This bill has to go through the British Parliament and then be put into execution. It will take time and patience and may be modified in some measure before it gets to final passage.

TWO INTERESTING LETTERS

(To and From Bro. E. L. Wesson)

My Dear Brother:

I am taking the liberty of extending to you a most cordial invitation to be present during the statewide pastors conference to be held in Grenada, Miss., March 8-10, under the auspices of the Interchurch World Movement. The Conference will open promptly at 2 p. m., Monday, March 8th and will close with the afternoon session of Wednesday.

I am very anxious to have one or more Baptist pastors from each county in the State to attend this Conference. After going over the situation thoroughly with interested Baptist pastors, I have been advised that it would be well to ask you to come as the representative from your county.

The Interchurch World Movement will pay your railroad fare, and pullman fare where necessary, but it cannot bear any other expense. You will be expected to pay your expenses while here and I shall be glad to make Hotel reservation for you, if you so desire.

The Interchurch World Movement in extending this courtesy to all the pastors who can attend the Conference, wishes it distinctly understood that, neither in accepting this courtesy, nor in attending this Conference, are you under any obligation to the Interchurch World Movement, or that you are expected to endorse the Movement unless you feel free to do so after you have received first hand information as to its aims and purposes as a great co-operative movement of the Evangelical Christian Churches of North America.

If you find it possible to attend, please notify me on the enclosed postal card at once.

Sincerely yours,

JAS. O. GROGAN

Representative Field Department

Holly Springs, Miss., Feb. 26, 1920

Mr. James O. Grogan,
Jackson, Miss.

Dear Sir and Brother:

Your kind letter inviting me to attend the Interchurch World Movement meeting at Grenada just received. I thank you very much for your kindness. I credit the workers in the Interchurch Movement with sincerity in what they are trying to do, but honestly I am afraid of the movement.

As I see it, the secret purpose of those who head the movement is to create an organization that will dominate all so called Protestantism in the U. S. I can see it in no other light but that. As a denomination, Baptists are doing about all they can to spread the Gospel to all the world, so are the other denominations, and I cannot see why the Interchurch Movement is needed. Who made Dr. Mott and the other leaders of the movement so much wiser than the men who are trying to evangelize the nations, that everybody should look to a movement headed by them to direct all religious work and investments?

In the Interchurch Movement literature, which I received from headquarters, I see that the Movement recognizes Easter and the Lenten season, which you know Baptists do not endorse; yet to join in with the movement would be to sanction all that it advocates, unless we should register a protest, and that would be unpleasant.

Honestly, Bro. Grogan, basing my convictions on the facts of history, wherever there is combined effort toward religious centralization of management, I can but fear the results. Centralization of management soon means control, and control soon means domination, and domination soon means persecution. I as firmly believe, as I believe that Christ died to save sinners, that if the Interchurch Movement succeeds there will be religious persecution of all who will not join the movement. That has been the universal rule in the past and human nature is just the same now as then. You will remember that Milton once had reason to write, "New Presbyter is but old priest writ large." So it has ever been.

I long for the real unity of God's people, but

I would not have a combined Protestantism to dominate the world any more than I would have it dominated by Catholicism. Protestant Episcopalianism once made it awful hard on those who would not bow to its dictates; and what has been will be, if conditions permit. I would not have the Baptists themselves to gain power so as to dominate over men. I fear centralized power in the hands of professed Christians more than in the hands of sinners, if religious questions are involved. The Interchurch Movement and the Interchurch Merger Movement are twins and show what is behind all of this in the minds of those who are seeking place and power, as I see it. God pity the world if they succeed! Religion will be made a popular formalism to which all the unsaved can subscribe, and those who will not fall into line shall feel the iron heel of ostracism, boycottism, and other kinds of unkindness.

I do not think that you so see it or intend it, neither do many others, but if the move succeeds, as I fear it will, and you live twenty-five years, you will see that my convictions are well founded. Already the Interchurch Merger Movement has intimated that its success will mean the recognition by all of the churches that go into the merger movement of any and everything for baptism—this by the interchange of membership upon letters of recommendation. I could not do that because I honestly believe that anything but immersion for baptism is subversive of everything baptism was intended to symbolize. But where would refusal to do so put me? And how would I be treated I leave you to answer.

I mention baptism because you know that it is a distinguishing point between Baptists and others. I do not believe that baptism in any way or at any time has one thing to do with salvation. It is purely an act of Christian obedience, and a symbolism of the great doctrines of death to sin through faith in Christ, of perfect cleansing from sin "by washing of regeneration and renewing of the Holy Ghost," of the burial of the old self-life and resurrection to a new life in Christ Jesus; but my believing that positively forbids my accepting as baptism sprinkling or pouring which neither represent death to sin, resurrection to a new life, perfect cleansing from sin, nor identification with Christ in His death for us by our faith in Him. Affusion for baptism looks back to the old ceremonial rite of purification under the law, which symbolized the imperfect cleansing by the blood of beasts, which, you know, the Scriptures say could never "make him that did the service perfect, as pertaining to the conscience." But immersion for baptism looks to the perfect cleansing from all sin by the blood of Christ, and believing that His blood does cleanse us from all sin I just cannot sanction as a representation of that fact a rite that was established to represent the imperfect atonement by the blood of beasts.

Now should I endorse the Interchurch World Movement and the twin Interchurch Merger Movement, I would soon have to endorse the symbol of imperfect cleansing by the blood of beasts, or be subjected to whatever the combined Movements might direct. You can see my position, and you will doubtless think me wrong in it, but time will prove if the two Movements succeed.

Beside this, to go into the Inter-Movement, if what I saw in one paper is correct, will mean twenty-five cents per member for overhead expenses for the Movement; which, should all protestants go into it, will mean about \$6,000,000 annually, for the Inter-Movement on top of the expenses necessary for denominational management. I can see no economy in such overhead expenses given to a self-constituted organization whose assumed mission is to manage for the churches, thus taking from those who have sacrificed their lives to God's service the privilege of their Lord's work as they think best. As I see it, the Movement would make of all, except the head-managers, mere parrots to speak what the central heads direct, and mere tools to do their bidding.

Bro. Grogan, this is honestly the way I see the Interchurch Movement, therefore I could not join in it. If I can do so, I will come to Grenada, but will come at my own expense; for to accept your kindness would, as I see it, identify me with the movement. I thank you for your kind invitation, but I humbly pray God that the Inter-Movements may not succeed. I dread the darkness and the persecution that will surely follow sooner or later if they succeed.

Sincerely yours in all kindness,
E. L. WESSON.

PERSONAL PURITY

(By W. O. BLOUNT.)

Subject: "Personal Purity and Parents."

Text: Matt: 5:8—"Blessed are the pure in heart: for they shall see God."

Last Sunday evening we sought to show two things: First, that happiness or satisfaction is the goal of every life—that everything that we do has that as its aim. And next, that the life which has been lived in this old world, without making the world better, is an utter failure.

We found that these two things were in reality inseparable, for if we attain real happiness, we will leave the world better, because real happiness can come only to those who have a clear vision and realization, a vital connection, and hence a right relationship with God, who is the Author and Perfecter of all happiness.

Again, we found that God is within us, and that sin which has come in has made our hearts impure so that we cannot see Him and thus be able to reveal Him to the world and attain real happiness. We found that sin expresses itself in impure thought and deed as truly now as did the first sin when it caused Adam and Eve to cover their before unrealized nakedness and hide themselves from the face of God.

Thus, we found that the great and abiding need of the world is for pure hearts that reveal God and bring real joy and happiness to the souls of men. And the world's great problem is: how to attain this need.

"Blessed are the pure in heart: for they shall see God."

In the three sermons which I am yet to preach on the subject of "Personal Purity," and of which this is one, I will try very frankly and earnestly and simply to relate this need of the world to three classes of folks. This evening we will study briefly: "Personal Purity and Parents."

Certainly as an unmarried man, I would be indeed bold should I attempt to tell any parent how to rear his individual child. And such a course would be absurd. There is no one who realizes better than I that every child is a distinct individual, very different from every other child, and a problem which his or her parents have to face and work out in an individual way.

But may I speak a word for myself? For a dozen years I have made the closest possible study of child life of both sexes, and the principles which I will try to present this evening are not snap judgments of superficial observations but are the result of careful study, and are offered only after an earnest prayer for understanding.

"Blessed are the pure in heart: for they shall see God."

There are few privileges that God has given to us, His children, that are to be compared with the privilege of being parents. With it comes the power to project the being and characteristics of two persons—physical, mental—and may I say it very seriously—oftentimes spiritual, into the future.

But with this wonderful privilege, God has laid on the hearts of men a responsibility than which there is no greater—a responsibility to use the wealth of your own experience in the rearing of your child, to make of your life a stepping stone upon which your child can step up higher. And you have failed in this responsibility if, when the child's life has been lived, it has not been lived far

above the level of the two parent's lives. We must make the world better through the lives of our children as well as through the lives of ourselves.

I have frequently heard parents say: "This was good enough for me, it is good enough for my child." God pity the narrow souled parent who, even in the proud moment of his greatest attainment, does not realize his unspeakable weakness and wish for his child that he will reach far above the level upon which the parent lives. God pity him if he is not willing to give his child every privilege for such an advance.

There is no way to get accurate statistics about such matters, but a great percent of men and a larger number of women than many of us think, who are parents, have sometimes in their lives had impure relations with the opposite sex. God pity them if they do not bow their hearts in shame and yearn that such may never be true of their children.

What I will be saying this evening will have to do altogether with this one word, RESPONSIBILITY. And I yearn that I might burn it in letters of fire on every parent's heart.

"Blessed are the pure in heart: for they shall see God."

First of all we will consider very briefly:

1 The Responsibility of Influence.

No matter what you have been, how you have lived, you owe it to the children that God has given you to live rightly before them. Children are hero worshippers—they idealize. And usually their parents are their heroes. From the beginning they look upon father and mother as pinnacles of perfection and they seek to climb just where they are.

A child was following his father across the snow one day and his father, happening to look back, noticed the long steps that the little fellow was taking.

"What are you taking such long steps for, son?" he said.

"I'm trying to step in your steps," was the proud answer. And then the father waked up to the fact that his steps must be made very carefully, if his boy was to walk in them. So it is in life.

I have known few families where there were children, and where one parent was not a Christian, that some of the children were not Christians too.

I know of a case where a child idealized his mother. One day she was tired and hot and peevish, and he was troubling her greatly. At such a time she used a word that she had taught him never to use. From then on it was never quite the same. He always remembered.

I'd rather have my tongue cut out than have a child taught evil by my speech. If I were a father, I'd rather die than have my child smell strong drink on my breath or see me at a gambler's table or hear that I was living an impure life. And children are great gossipers. "Little pitchers have big ears." They hear about everything that goes on around a community. You can scarcely hide from them.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Parents owe it to their children to be strong—to have clear cut principles—to be pure in heart.

We come next to:

2. The Responsibility of teaching.

What a child learns will largely be learned from his parents. At least they are responsible for what the child learns. The child is naturally a great questioner—he must be. Born into a strange world, he must relate himself to the things around him. He must know about these things—he must learn by asking questions.

And the child's questions should be answered always—very seriously they should be answered. They are most important—a soul is being moulded by our attitude and our answers. If the parent cannot answer the child's questions, he should be

(Continued on page eight.)

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EDITORIAL.

LOVEST THOU ME.

In a former article we spoke of Jesus calling us "Friends," & believed. It is fairly well known that in the New Testament there are two words, which are translated love. One of these is the love that exists between friends; the other is a higher exhibition of love, originating in God, exercised also by his people and knowing no limitations and requiring no conditions such as common interests, natures, or origin or habits.

In two places at least in the New Testament these two words are put side by side in evident and purposed contrast. One of these is the well known passage in the last chapter of John in which Jesus asked Peter three times, "Lovest thou me." Twice Jesus uses the word which expresses the highest form of love, unconditioned, which can not be hindered by the opinions of men or changed by the varying fortunes of Jesus. Peter does not answer with this word. After his behavior in the presence of the enemies at Jesus' trial he dared not. But he insists that he is his friend, that he loves him because of the relationship which has been established and strengthened through the past three years. In the third question Jesus comes down to Peter's level and uses his word: Can you claim to be my friend? Peter will stand by this and he repeats with a grieved heart, "Lord, thou knowest all things, thou knowest that I and I will your friend." Appearances may seem to contradict it; others may not believe it, but thou knowest all things, thou knowest that I love thee. But he never did lay claim to the higher, unconditioned and unchangeable love.

This same apostle many years afterward was writing a letter to those of like precious faith, and he lays out a plan for Christian development, giving the main essential characteristics of the Christian. He concludes the catalogue of virtues by saying, "In your brotherly love supply love." Here the two words for love are again used and contrasted. Brotherly love is love between those who have a like precious faith, people who belong to the same family, the household of God, who have so much in common. Their interest in one another and how for one another is based upon this brotherly relationship. But even this is not the highest manifestation of love, splendid as it is. This is not the kind of love that God had for us and which will find its way into our hearts. Herein is love, but that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God commendeth his love toward us in that while we were yet sinners Christ died for us."

This is the kind of love that Jesus was asking Peter about but which he did not profess. And when Peter says, "In your brotherly love (Philadelphia) supply love," he means that this beginning of love shall give place to the abiding unchanging love that knows no limits of brother-

hood. It must overflow the pail of the church, the family of the redeemed and go out to those who are not Christians, to those who have no common ground with us in the family and faith of God. Our love must be like God's; it must be identical with God's; it must be the "love of Christ which constraineth us;" it must reach to the unlovely; it must comprehend those who are repulsive, who are different from ourselves, who are offensive to us.

This is the word which Jesus uses when he commanded us to love our enemies. There is a difference between liking people and loving them. We may love people we don't like, we must love them if we are God's children. For he is kind to the righteous and unrighteous, the grateful and ungrateful. Paul says we are to walk in love, even as Christ also loved us and gave himself for us, Eph. 5:1. If Jesus asks you the same question he asked Peter, "Lovest thou me?" what would your answer be?

CHURCH ALTARS

Not for many years have we had the opportunity of attendance upon the services of other than Baptist, but a casual remark of a Methodist preacher a few days ago brought back the memory of words employed by them in connection with their worship. He spoke of some brother Methodist who had worshipped at the altars of his church for many years. It brought back the days when as a boy, not having preaching at the Baptist church every Sunday we went according to custom alternately to the Methodist church to worship with them and hear their preacher.

In those days they spoke, and we suppose in this day, they speak of the "altar" in the church. We didn't have a very definite idea of what it was or meant then and we are persuaded that a good many people haven't a very clear conception of the meaning of the words, or the reason for its use. But the old word set us to thinking and wondering what it really meant. It was generally spoken in the prayer or sermon with an accent of reverence and reverence is very becoming and very impressive, when it is employed at the right place and in the right way. But it may be ridiculous or a hurtful superstition when put in the wrong place.

Artemus Ward, or some other American humorist, described the blunder he made when making a pilgrimage to the tomb of Wm. Shakespeare. He was pouring forth his tears and wasting his lamentations over a grave when somebody awakened him from his ecstasy of grief by telling him that he was at the wrong place and the grave over which he was weeping was that of a recently deceased swain of the neighborhood.

We have no desire to shock anybody's reverence, nor to criticize worship, but this matter of altars needs to be studied out a little bit, historically and religiously. Not every word that passes our lips has been minted in our hearts and not every religious phrase or act has its origin in experience or can be explained satisfactorily to the intelligence.

To be sure "altar" is a Bible word and has a place in religious history and may have in experience. It comes from the Old Testament. The patriarchs built altars to God and offered sacrifices to Him. The worship of Israel was systematized and nationalized by Moses, who unified not only the people, but their idea of God by confining their worship to one altar. It centered in the tabernacle and later in the temple. They were required to appear before God in Jerusalem or turn their faces toward his temple in worship. This unity was to lead them to understand the one sacrifice on the one altar which should once for all be made for them in the atoning death of Jesus on the cross.

When this was fulfilled there was no more temple, no more sacrifice, no more altar on which victims were to be laid to atone for sin or symbolize the atonement. Stephen got the vision of the sufficiency of the atoning sacrifice which Jesus made in his death and he so preached that his accusers,

incapable of understanding his message or unwilling to do so, charged that he had preached that Jesus would destroy the temple and change the customs which Moses delivered. Evidently he had shown that the death of Christ fulfilled all that sacrifice had symbolized and made their continuance unnecessary and superfluous. Thus the temple had become obsolete even before its destruction, and it has never been rebuilt, neither have Jewish sacrifices been revived. The altar and all that surrounded it forever perished. The letter to the Hebrews shows how they have been fulfilled in Christ. Anybody who gets a clear view of the atoning death of Christ and believes in its power to take away sin will never be building altars in his mind or in his church.

But how did the idea originate in a church or how was the use of the altar perpetuated. The story is simple enough. There are people today, and there were some long ago, who have never realized the completeness, fulness and sufficiency of the atoning death of Jesus to take away all sin, to redeem us from all iniquity, to blot out all our transgressions and bury them in the depth of the sea. They were not properly taught, or their faith did not take hold of the truth of our great salvation. They have not realized that the blood of Jesus his Son cleanseth from all sin. They do not atke in the scripture statement that Jesus "offered one sacrifice for sins forever," "who needeth not daily to offer up sacrifice, for this he did once for all when he offered up himself."

If one experiences the cleansing by the blood of Jesus, he knows that it doesn't have to be repeated. There remains no more consciousness of sin. But the one to whom the faith of Christ is not an experience and a reality, but a mere theory, will need continual sacrifices, and so an altar in his church. The Roman Catholic gets no genuine forgiveness of sins, because he does not come to Christ but to a priest, and so he has to have the sacrifice repeated. Constantly in the Catholic church they have the sacrifice of the mass because they do not get the cleansing from the blood of Christ. They do what the Bible says need not be done any more. They have the offerings of the body and blood of Christ repeatedly. This is done at the "altar." The altar is the place where the body and blood of Christ are said to be offered in sacrifice. That is why it is called an altar. The Episcopalians believe that somehow the body and blood of Christ are in the bread and wine which they call the eucharist. The Methodists inherited the idea from the Episcopalians and so they speak of the place where they come to take the Lord's supper as the altar. According to the Bible there is one altar, and one sacrifice, and that is in the offering up of Jesus Christ on Calvary for the sins of the whole world.

THE FAMILY ALTAR

In another article we have spoken of altars in the churches. Someone may say that was a one-sided presentation. In a sense it was. Altars were not simply places erected on which were offered sacrifices for the removal of sin. That was the original and is ever the primary conception of an altar. That is the sense in which the word is still used in the Catholic and high church Episcopal service. The man who ministers there is still called a priest and the service which he renders is for the purpose of removing the sins of the worshipper. In spite of honest effort to eradicate it this idea still clings to many people in their coming to the altar in protestant churches, specially for the celebration of what they call their eucharist, or what we call the Lord's supper.

But it is about the family altar that we now speak. Some people use the word as a merely convenient substitute for family worship, while some think the word altar carries a special air of sanctity with it; as if some of the fires from the altar of the sanctuary had been carried into the home to kindle their devotions. The concep-

tion goes back to the pre-Mosaic days when the head of every family was a priest in his own household. There were no public gathering places, no temples, no church, no synagogue. But every family was supposed to preserve the forms of worship and the father as priest like Job offered up sacrifices for the sins of his children.

Far be it from us to minimize value of religion in the family, which is a different thing from family religion. There ought to be religion in the home as everywhere else, and the home is a specially favorable place for its development, a divine institution for its proper culture. The young need to be taught and led. There is an inspiration and stimulus to worship when we unite in it. Everyone in the home may and should contribute to the deepening of spiritual life, and the obligation is strong upon the father and the mother. The family group has many needs and blessings in common. They can bring their united praise and petitions before the Lord. There is a wonderfully sweet verse in Ephesians that too many pass over so quickly that its meaning does not get hold of them, when Paul says, "For this cause I bow my knees unto the Father, from whom every family (or fatherhood) in heaven and on earth is named." The family idea, the very conception of fatherhood had its origin the nature of God and his fatherly disposition and attitude.

But we are to dissociate from our minds any conception of the original purposes of an altar in our family worship, just as we do our church worship. There is no altar this side of Calvary, and in mind and heart and spirit we are to gather about the sacrificial atonement of Jesus Christ. We cannot worship except in his name. We have no access to God except through him. "Through him then let us offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to his name." "Giving thanks always for all things in the name of our Lord Jesus Christ to God even the Father."

The united worship of the family is appropriate and beautiful. It brings blessings from generation to generation. God has put the solitary into families and he says "I have known Abraham to the intent that he will command his children and his household after him, that they may keep the way of the Lord to do justice and judgment. All these blessings come by the institution of the family, but the altar supreme is on Golgotha.

ABOUT THE FIRE WORKS

We hope every one who gets the paper will read Dr. Mullins article in this issue of the Record. He is one of the great set leaders among Southern Baptists and represents the Seminary which is second to no institution in the world in its importance to our work. We are glad for him to speak for the Seminary, and want its claims to be fully set before our people. The editor owes to it a debt which he is always glad to acknowledge and will never be able to pay. He is now one of its trustees and ready to do his best for its honor and advancement.

Having said all this we want further to say that we have read again the editorial referred to and looked for any occasion for the honored president of the Seminary to get nervous over what was said. The Seminary was not the only institution which asked for more help than was given in the campaign. There were about half a dozen others. These must all share whatever criticism is made. But there can be no question we think that most of these others would not have been presented if the Louisville Seminary had not introduced the matter.

Dr. Mullins says the case of the Seminary is different from the others and we think so too. He points out the difference. But the truth still remains that the apportionment for distribution of the money in the 75 Million Campaign was fixed before the campaign began, and was an-

nounced and generally understood. It was published broadcast. Anybody who didn't know it had only himself to blame. The people who gave the money gave it on the basis announced.

So far as we heard there was no complaint from any quarter that it was not just or that anybody had been overlooked. Only after the campaign and the amount was oversubscribed did there come application for the distribution of the surplus in a different way. To our minds any redistribution after the people have given the money on an agreed proportion is morally wrong. Some other way must be devised for providing for any interest or institutions that may have not received a sufficiency.

The Baptist Courier says: "The effort of our Methodist brethren in this country to get together ought to open the eyes of some of our people to the magnitude of the problems that have to be worked out in any real union of the churches. There are those who think that churches so near alike as the two Methodist communions ought to be united over night. But joint commissions from these two churches have been at work on the question for eight years and only reached agreement on a plan of union January 20. And this is only preliminary. 'This plan,' so we read, 'must be submitted to the General Conferences of the respective bodies. If the Conference of the Northern church, meeting in Des Moines, Iowa, next May, approves then it will go on to the Conference of the church, South. If this approves it will be submitted to the annual conferences, and if they approve the two churches become one. The Southern General Conference does not meet for two years, and it will require a year for the consummation.' It might mean that the union two annual conferences to act. This means it will be three or four years before the union is will not be consummated at all. If the branches of the Methodist church have such problems on their hands in perfecting an outward union where the inward union of spirit, of polity, and of doctrine already exists what must be the difficulties that would beset an effort to unite churches that differ in essential principles as in outward organization?

The Baptist Record office and the office of Secretary Lawrence and Assistant Organizer Tull have been moved from the first floor to the second story in The Baptist Building, corner Capitol and President streets in Jackson. The first floor room henceforth will be used for the book business and for mailing out the paper. We have now what we have wished for a long time, more opportunity for work without interruption or confusion. When you come to see us, come up stairs.

"Cardinal" Gibbons doesn't like the prohibition amendment. Poor old fellow, he is too old to amend his ways in conformity with the constitution. However his constitution won't last many years, while that of the United States, will, we hope, last forever. We haven't heard of many amendments to the constitution being eliminated or even modified. Like the inscription on the Irishman's tombstone, its "There to stay."

Evangelist T. T. Martin in last week's Biblical Recorder states that he is pleased and satisfied with President Poterat's statement that he looks to the sacrificial life and atoning death of Christ or the forgiveness of sin and eternal life; and the controversy is settled. All's quiet along the Blue Ridge and everything's lovely.

It would seem to mark in some sense a new era in the educational world when a Baptist college in Missouri, Stephens, employs a man as dean of education at a salary of \$10,000 a year, and a lady as professor of religious education at a salary of \$5,300. But in eight years the student body has grown from fifty-two to 500.

WHY WE OBJECT

(E. B. Hatcher, D.D.)

"The editor's last sentence states that the movement is an attempt of Christians to 'work together for the evangelization of the world.' But this 'evangelization of the world' includes the planting of the churches, and right there is the crux of the movement. If the movement were only a simultaneous campaign by which the different denominations sought to raise their respective sums—say, during the same week—then there would be no doctrinal matters involved, but merely those of expediency. But these denominations have formed a joint organization, separate from the respective organizations, and this joint organization will concern itself with the need for and distribution of churches, and it is proceeding on the assumption that the churches of the different denominations are equally scriptural and that any unoccupied community will have its church needs met as scripturally by a Presbyterian or Lutheran church as by a Baptist church.

"The Baptists and the other denominations work together in moral, civic and religious realms, but when it comes to planting a church, they cannot work or even plan conjointly. If one Baptist church and one Lutheran church in the same city could not properly form themselves into an organization through which they would conjointly arrange for planting other churches, then how could a thousand Lutheran churches and a thousand Baptist churches properly enter into such a joint arrangement? . . .

"I accord high honor to all the denominations who are in the movement. They are sincere servants of our Master, and a royal garland of praise for their devoted enthusiasm and their Christian statesmanship and heorism could be appropriately woven for their brow. But in their magnificent world missionary movement—fraught with such uncounted blessings for the nations—these other denominations are carrying also certain violations of Christ's great commission, violations which they did not originate but which, like barnacles, have clung to their ships since the Reformation days, floating down to them from the dark waters of Catholicism of the middle ages. Can not Baptists help their sisters to scrape off these Catholic encrustments?? If Christ has spoken in his great apostles set the model in the New Testament commission concerning these points, and if the churches, then should we not write his great commission across the sky and summon our sister denominations to rally under his original New Testament program? And should we not proclaim, not only in our own pulpits and papers, but also through the secular press, Christ's schedule to the outside world and to the rising generation?"—The Baptist.

FIFTH SUNDAYS IN FEBRUARY

I notice that some one has said that February has five Sundays every 28 years. He is partly right and partly wrong. There were five Sundays in February three times in the past century and it will happen 3 times in the present century. It happened in 1824, 1852 and 1880. 1920, 1948 and 1976.

Every 28 years except from 1880-1920, which is 40 years.

It seems to happen again 2004-2048. Let's hear from some one else.

J. E. JOHNSON,
Richton, Miss.

It is said that Chicago's founder and first property owner was a Negro. Also we are told that while white people have little more than three percent of their wealth invested in churches, the Negro has between eight and nine percent.

Oxford University, Enland, no longer makes the study of Greek compulsory.

MORE ABOUT THE CAMPAIGN FOR MILLIONS FOR THE MASTER.

(L. R. Scarborough, General Director.)

1. The brethren will thoroughly understand that the tract both on Evangelism and Indoc-trination, are to be ordered from the State Secretaries and not from the General Director at Nashville. We have 25 different tracts, thirteen on indoctrination and twelve on evangelism, written by some of our strong men. In some cases we have two or more tracts written by one man. This grows out of the fact that the Sunday School Board already had a large number of these tracts in plate so that it was easier and cheaper to print them and they are as good as could be had. It also grows out of the fact that we tried to get men who were experts in the lines in which we have asked them to write. The brethren will find all of these tracts strong and appealing. Order them from your State Secretary.

2. It is hoped that where possible, in the cities of three or more Baptist churches they will have simultaneous meetings going in to get strong evangelists or evangelistic pastors, and combining with wide advertising and far-reaching plans and programs in seeking to reach the whole city. Dr. Weston Bruner has written a splendid tract on "How to plan a City Campaign," and it is ready for circulation. Your State Secretary will send you this tract.

3. It is earnestly hoped that the brethren everywhere will take a religious census, both in the cities and in the country places, seeking to get a careful survey of Baptist needs and opportunities, getting the names and addresses and religious condition of all the people; thus we can know the unidentified Baptists, those who are not Baptists and the unsaved, so that an immediate and direct approach can be made to them. Literature can be addressed to them and personal visits made. Every pastor should have a careful survey of his field, whether in the country or in the city. Rev. Louis Entzmiller has written a splendid tract telling "How to take Religious Census." You can secure this from your State Secretary.

4. It is the hope of the Campaign Commission and the State Secretaries that the brethren in their evangelistic and indoctrinating campaigns will make wide advertisement in the religious papers, in the secular press, by personal letters, by circulars and by tracts and otherwise, seeking to inform and reach all of the people in the section round about the evangelistic meetings. Mr. Burkhalter, publicity director, has prepared at Nashville a portfolio of twelve or fifteen ads, nicely arranged, giving emphasis to soul winning and doctrine. Your State Secretary will have a supply of these. You can get one of these portfolios and have before you a variety of page or half page ads. You can get some business firm, Baptist or otherwise, to pay for your ad in the daily paper. It will do great good to publish and announce the meetings and help in informing all the people about the truth as Baptists see it.

5. We certainly must not overlook nor neglect prayer in our forward movement. It is of the first and most primal importance. Nothing can be put ahead of it. We must not let our denominational prosperity drive us from God and from the deep spiritual life, but we should use this prosperity as a means of grace and humility, drawing us nearer together and giving us a higher value and a deeper appreciation for the spiritual. Prayer and Holy Spirit power are necessities in the forward movement. We cannot win without the power of God. We can best seek this power through prayer and confident faith.

6. The May Convention in Washington, D. C., is to be a "Victory Convention" as was named by someone at the recent Nashville conference. It is hoped that following the great soul-winning and indoctrinating campaign and following the great round up in making our victory \$100,000,000 in pledges and \$2,000,000 cash paid in, complete. When this is done we will have the greatest convention ever known among Baptists. The Washington brethren are preparing to take care of 10-

000 Baptists. With all my soul I urge the brethren and their churches to see to it that every Baptist possible goes to the convention. Matters of the most vital Kingdom importance are to be discussed and large plans and programs are to be made for the on-going of the Kingdom as administered by Southern Baptists. Let's make it the greatest convention of Christian people ever assembled.

Remember the periods of the campaign. The first period March 7-28. Second period March 28 to April 18. These are to be soul-winning periods. The third period April 18-25, a great forward round up campaign for reaching the \$100,000,000 mark in pledges and the \$20,000,000 cash. We can get this extra \$10,000,000 from the 25% of churches organized for the campaign in which no collections were taken, and from the 25% of members of Baptist churches where collections were taken but unreached. Fully 25% of the membership in each church taking the subscriptions failed to sign pledge cards. Go after these, and also the new members joining during the period from now until the May Convention. One brother reports \$3200 raised since the drive from new members. Let's go onward, upward and outward for the winning and building of souls.

HEAR DR. MULLINS

Norton Hall, Feb. 28, 1920.

To the Editor, The Baptist Record:

I have just read your editorial on the meeting of the Executive Committee of the Convention and the Campaign Commission in Nashville recently. The emphasis is put upon the fact that the Seminary was present through its committee appointed by the Board of Trustees to urge the claims of the Seminary for a building fund of a million dollars. After referring to the meeting unfavorably, your concluding sentence is as follows: "This is a sample of what comes from trying to change the ratio of distributing the money when it has been given upon an agreed apportionment." This sentence seems to attach only blame to the Seminary for presenting its claim for the building fund. Your readers surely ought to be informed as to all the facts. The facts are as follows:

The Southern Baptist Convention, by formal and unanimous vote, instructed the Executive Committee of the Convention to include a building fund for the Seminary in the \$75,000,000 Campaign. This action was taken at Atlanta when the campaign was launched, and is found on page 76 of the Minutes of the last Convention, and reads as follows: "A motion offered by E. Y. Mullins was adopted: That the building fund for the erection of new buildings on the new Seminary site be included in the \$75,000,000 five-year program."

The matter of a building fund had become urgent and imperative, and the vote of the Convention was the authoritative source for determining the question of a building fund. The Executive Committee met soon after the Convention adjourned and considered the matter of the Seminary building fund, and failed to carry out the instructions of the Convention.

The Seminary Board of Trustees, which is made up of some of the wisest men in the Southern Baptist Convention, took up the whole matter at their meeting in January, and unanimously voted the appointment of the committee of which Dr. Chas. W. Daniel is chairman to press the matter upon the Executive Committee and anywhere else where it might be needed.

The building fund of the Seminary must be had from some source. The Convention decided the source. The Executive Committee changed the decision of the Convention. I am not finding fault, or criticising the motives of the brethren of the Executive Committee. I am merely stating the facts. They no doubt had their reasons. But, whatever the reasons, the facts remain. The claim of the Seminary for a building fund was therefore on a wholly different basis from any

of the other claims urged at the Nashville Conference. If responsibility for the present situation is to be located, it must be located elsewhere than on the Seminary.

A more complete statement of this whole matter will be issued soon. Meantime, I feel that your readers ought to be informed.

E. Y. MULLINS.

Louisville, Ky., Feb. 28th, 1920.

PERSONAL PURITY

(Continued from page five)

perfectly frank and face the problem with the child. If the parent puts the child off, or evades him, or laughs at his questions, the child is hurt because his question has not been treated seriously.

Every parent is responsible for what his child is. If the child is rightly trained, rightly taught, he or she will live rightly. The child's character is moulded—Oh so very largely—by the lives and teachings of the parents.

"Blessed are the pure in heart: for they shall see God."

May I speak very frankly to you, my friends, this evening? Will you face with me the child and, that which is perhaps the greatest of all problems, the sex problem? A child is not likely to get pure conceptions unless he or she gets them at home. With all of my heart I believe it: every mother ought to be her daughter's "chum," and every father ought to be his boy's best "pal." Oh how frankly we should face the sex problem when it first appears, and we ought to be sure that our children will bring it first to us. How seriously we ought to work it out with them, answering every question that comes.

But most parents are too busy to know their children—too busy building a fortune to stop and build a life. Many, many, times have children of both sexes from the ages of six to twelve come to me with the sex problem. And always I have faced it squarely with them and talked frankly to them. And always they have gone away with a serious knowledge. And when I have gone to their parents to tell them what I have told to their children, many of them have wondered why the child came to me and not to them. It should have been otherwise. They came to me because I had time to be a "pal." They came because they knew that I would answer their questions seriously, never shaming them for wanting to know these wonderful things.

Because the world is as it is, I want to appeal to you, parents, for your children. If the sexes play together, be very sure that the play is supervised. Separate the sexes in their sleeping and dressing from the beginning of their lives. Ordinarily a child of six would think as purely of the opposite sex as a baby. But who knows what is in the mind of your boy or girl? I developed a sex consciousness at four and a half years of age that was as clear as it is now.

May I appeal once more to you before I hasten to a close? Rear your boys to be as pure as girls. We expect boys to be different and they become different. Babies of both sexes are born, I believe, with like natures. If the girl does rough things, she is punished and taught to be gentle and modest. If the boy does rough things, he is encouraged.

The person of a girl baby of four is religiously protected until she develops a beautiful modesty. A boy baby of four is bathed before sisters and aunts and neighbors, and his person is so unprotected that he never develops a sense of modesty. He is taught to be immodest—sent out to face the great sex problem with his heart unprepared.

God help you, parents, to so live and teach that your children will climb on your living and teaching closer to God.

"Blessed are the pure in heart: for they shall see God."

Sermon preached Feb. 15, 1920. Baptist church of Marks.

MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aven. Clinton
Vice Presidents—Mesdames A. K. Godbold, M. F. Doughty, C. Longest, E. K. Lide, Jas. W. Champlin and R. L. Bunyard.
Other Members Central Committee—Mesdames A. H. Longino, F. B. Bridges, McDonald Watkins, Rhoda Enoch, L. M. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall.
Corresponding Secretary—Miss M. M. Lackey.
Young Peoples' Leader and Recording Secretary—Miss Fannie Traylor.
College Correspondent—Miss Mary Ratliff, Raymond.
Training School Trustee—Mrs. J. L. Johnston, Hattiesburg.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson.
Personal Service Leader—Mrs. J. F. Farrell, Jackson.
Editor W. M. U. Page—Miss M. M. Lackey.

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

We are indebted to the Young People's Leader of Georgia, Miss Maud Powell, for the Junior Program that is given on this page of our paper this week. It came to us in the Mission Messenger of Georgia. Finding it so good, we could not refrain from giving it to our Junior workers.

Are you getting ready to attend the W. M. U. meeting in Vicksburg, April 13-15? It is my great pleasure to tell you that our W. M. U. President, Mrs. James of Richmond, Va., will be with us and deliver at least one address. Come and hear her.

Miss Lackey and Miss Traylor spent Wednesday with the Vicksburg sisters, planning for the State Meeting. The sisters there are looking forward to the event with much pleasure and are planning every way for the convenience of the visitors. Entertainment will be on the Harvard plan—bed and breakfast. Then guests will find other meals near the church at convenient cafes and hotels.

We all remember that the State Meeting at Tupelo set the example for us in adopting the Harvard plan of entertainment; and we who were there remember too how enjoyable it was. We like the freedom. We like the knowledge of the fact that our hostesses are not losing the benefit of all the meetings by remaining at home, these servantless days to prepare for us.

Miss Traylor is spending this week with the Louisville sisters, during the Bible School there. Miss Lackey is attending each one of the schools with Miss Mallory for one day.

Y. W. A. PROGRAM.

(NOTE—As the W. M. U. Convention season approaches it seems wise to have a special program on our Organization; for every young woman will appreciate the Work more, the more she knows about it.)

Devotional—Phil. 4th Chapter.
Hymn—"I Love Thy Kingdom, Lord."
Talk—(Local) Church. A Bit of Its History.
Prayer for our Pastor, our Church Officers, Our Church Organizations.

Talk—Our Association. A Bit of Its History.
Hymn—"Come Ye That Love the Lord."
Prayer, That all the Young Women of our Association may realize the Need of Organizing the Y. W. A.

Note) That which we pray for earnestly, we will labor for.

Talk—Our District. A Bit of its History.
Prayer for our District Officers, and for the District Meeting.

Hymn—"Zion Stands by Hills Surrounded."
Talk—Our State W. M. U. A bit of its History.

Quiz—Name in order all our State W. M. U. Presidents. Our State Corresponding Secretaries. Our Young Peoples' Leaders. Name each of our Vice Presidents, giving Districts they represent. How many Associations in the State? Who is your Associational Superintendent?

JUNIOR PROGRAM

Miss Maud Powell.

"Helping Those Who Helped."

Song: "More About Jesus."

Prayer.

Bible Lesson, by two.

(a) Story: Jesus Helping, Mk. 1:40-45.

(b) Story: John and Peter Helping, Acts 3:1-11.

Sentence Prayer.

Song: "Help Somebody Today."

The Ministerial Relief Fund explained by leader.

"The Aged Minister," by nine, or two parts can be given by one.

Song.

Prayer.

THE AGED MINISTER

Scene—The minister's home. The aged preacher is alone, reading his Bible—he reads aloud: "And we beseech you brethren, to know them which labor among you and are over you in the Lord—and to esteem them very highly in love for their work's sake." (Close the Book). Paul must have looked into the future. I believe he saw old men like me, alone, forgotten and poor, after we have given a life of service. Oh, it's true people speak kindly to us, but I know they haven't this love that Paul tells them to have for preachers. Why, didn't I see, the young people look displeased when I rose to speak a word, and one said, 'The old man always has something to say,' and when I pray—they say I'm too old and poky. What a joy to know even though I'm poor, and too old to preach, Jesus loves me, I have been praying that God will provide for aged Baptist ministers." Knock at the door, and tramp enters.

"Brother Pastor, I've been thinking of you today. I've been a tramp for years and many times I have knocked at your door and never did you turn me away hungry—surely Jesus will say to you, 'I was hungry and you fed me.'"

Sick child enters with head bandaged. "I just want to tell you I love you and do thank you for you were so good to me while I was ill in the hospital. I remember that verse, 'I was sick and ye visited me.'"

Poor man enters, daressed in rags. "I will never forget you, preacher. I am so poor, and you remember one day, I had no shoes and hardly enough clothes to cover my body—but you helped me, do you not hear our Lord say, 'I was naked and ye clothed me?'"

A criminal enters.

"I have been in prison, and many days I was lonely—but one bright hour stands out and it was when you visited me. You had time to come even to me, who had fallen so low. Our Master said, 'I was in prison and ye visited me.'"

Three enter—a happy child, an orphan, a saved child.

First child: "Dear preacher, when I'm real happy I come to you. You know how to laugh and rejoice with me, and I do love you."

Second child: "I'm an orphan, and how well I remember when death was in our home, you were the first to come, and in your own kind way brought comfort."

Third child: "I was in sin and didn't love Jesus. I didn't come to Sunday School or church, but kind friend you told me Jesus died for me. You showed me the way of salvation and I want to thank you."

Knock at door. Dr. Lunsford enters. "Friends, I am so happy to find you all here. I have glorious news for you. I've come to tell you Baptists do love aged ministers because of their great work and to show our love we have provided through the 75 Million Campaign, an enlarged fund to care for these veterans of the Cross. And we have \$2,500,000 to use, so we may all rejoice and be glad."

Aged minister: "My friends, how my heart rings with joy. I have prayed for this hour—will you join me and sing, Praise God from Whom all Blessings Flow?" All sing.

SUNBEAMS MISSIONARY QUIZ.

1. Describe the idols of the heathen.
Psa. 135:15: "The idols of the heathen are silver and gold, the work of men's hands."
2. How does our God compare with them?
Psa. 135:5: "Our Lord is above all gods."

3. What is said of the enemies of God?
1st. 60:12: "The nation and kingdom that will not serve thee shall perish."
4. Is God willing to let them perish?
Matt. 28:14: "It is not the will of your Father in heaven that one of these little ones should perish."
5. What has he given us to prove these?
John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life."
6. What was Christ's special work in this world?
John 10:10: "I am come that they might have life, and that they might have it abundantly."
7. Who are the friends of Jesus?
John 15:14: "Ye are my friends if ye do whatsoever I command you."
8. What was his last command?
Mark 16:15: "Go ye into all the world and preach the Gospel to every creature."
9. If we do this what promise have we of God's help?
Matt. 28:20: "Lo I am with you always."
10. What will be the grand result of our missionary work?
Psa. 65:4: "All the world shall worship thee."

Special attention is called to Miss Tyler's report, "Young People's Committee." This report was rendered at the monthly Executive Meeting at headquarters in February. Your attention is called to it here, for the purpose of stirring up your interest in these Student Conventions. Our Miss Traylor plans to attend the one in Louisville, as that is the one to which Mississippians are requested to go. She so longs to have her company at least one representative from each of our state denominational colleges. Mother, is your daughter interested in some form of mission work? Can you not arrange for her to attend this conference where she will gain a vision such as she doubtless will be long in getting elsewhere? It will cost something it is true; but surely it will be money well and wisely spent. Pray over the matter, then either mother or daughter write Miss Traylor and arrange to go with her.

Program for Young People's Hour

At State Convention at Vicksburg, Wednesday Evening, April 14th.

ENLISTMENT PATHS

Precious Paths
College Paths
Broadening Paths
Glowing Paths: A Sunbeam Song
Growing Paths: Junior \$25.00 Club.
Quadrilogue:

1. Through the Eyes of a Mountain School Girl.
2. Through the Eyes of a Missionary Nurse.
3. Through the Eyes of a Blind Cantonese School Girl.
4. Through the Eyes of a Girl in a Foreign Mission School.

Victory Paths.
Chosen Paths
Hymn: Have Thine Own Way Lord.

Our former Mississippian, Brother S. P. Harris, goes from Seguin to the pastorate of the church at Gozalez, Texas.

Editor Bond insists he is right about the years in which we have five Sundays in February. Perhaps so. Certainly many of us have seen our last.

There is published in this issue of The Record a tabulation by churches giving official reports of the churches to the Convention Board office up to March 1st. A similar report will be published as of May 1st, a copy of which will be filed with the Executive Committee of the Southern Baptist Convention as Mississippi's first annual report of the campaign.

SUMMARY OF REPORTS ON THE 75 MILLION CAMPAIGN WITH DETAIL TABULATION BY DISTRICTS, COUNTIES AND CHURCHES.

Explanation

We are publishing in this issue of the Baptist Record the reports on the 75 Million Campaign by districts, counties and churches, showing the number of members of the church, number of subscriptions, the five-year quota and the total amount reported to this office. We are publishing only results from churches that have made their official report to this office, supported by duplicate pledge cards. Many churches have not on the campaign but have not yet made their official report to this office, sending in their duplicate pledge cards.

The summary of the reports shows that we have secured in the organization for the 75 Million Campaign, 1,549 churches. Of this number 926 have reported to this office sending in duplicate pledge cards, and 623 have not made official report to this office. Some of those not yet reporting are among the best churches in the state, but local conditions have delayed their reports. It will be seen from the summary that the combined quotas of all the churches of the state is \$5,000,075. The total amount officially reported to us is \$3,848,878.31. Reports through county organizers up to March 1st shows that the churches of the state have subscribed over \$250,000.

In order to better analyze the situation it will be well to consider the following suggestions:

1. Many churches have made only partial reports and the results shown in the tabulation are in many cases not yet complete.

2. Some counties that do not make a good showing in the report have done well but other conditions and health conditions have delayed reports.

3. Some churches in the General Association have not yet reported to us because of misunderstanding as to whether they should report to this office or the executive committee of the general association. That matter is being adjusted now and we hope to have reports from these churches with duplicate pledge cards by the time we publish the next tabulation May 1st.

4. Some churches in reporting to us have taken credit on their quota for amounts paid since May 1, 1919, and prior to taking subscriptions to the 75 Million Campaign. In such cases the figures published may not quite agree with amount reported. This publication is based on the actual amounts subscribed by the duplicate pledge cards.

5. A few churches include in the total footing of their report, cash on hand before the campaign and also amount paid in cash during the campaign for which no card was made out. In such cases amounts published in tabulation may not agree with their total footing shown on the official report to us.

6. Some churches show only one or two subscriptions. In a few cases these are cards that have reached us indirectly and a more complete report will follow later.

7. It should be explained that the number of subscriptions reported by the churches has reference to the number of pledge cards signed. In many cases the pledge card is made to read "and wife," "and family," etc. The number of subscriptions will therefore be largely in excess of pledge cards signed in some churches.

8. Some churches have set in their duplicate pledge cards but have not yet made out and sent to us report blank which should have accompanied the duplicate pledge cards, and we have as far as possible supplied the number of members from the number as far as possible from minutes of associations.

9. If there are errors in this publication not due to any of the causes mentioned above, take the matter up with us. We want all corrections made before May 1st so our publication on that date will be full and complete.

SUMMARY OF REPORTS

District	No. Churches	No. Chs. Rep.	No. Chs. Not Rep.	District Quota	Amount Reported
1	221	133	88	\$ 800,400	\$ 607,327.09
2	175	126	49	979,900	920,141.08
3	347	180	167	904,175	614,520.09
4	355	189	166	901,250	570,851.63
5	264	152	112	747,300	583,262.10
6	187	146	41	667,050	552,776.32
	1549	926	623	\$5,000,075	\$3,848,878.31

DISTRICT 1. 1-COPIAH COUNTY.

Church	Total Membership	No. Subscriptions	Five-Year Quota	Amount Subscribed
Antioch	186	122	\$ 1,000	\$ 2,696.00
Bethel			3,750	
Brushy Fork			1,000	
Carpenter			1,250	
County Line	162	121	4,500	5,412.00
Crystal Springs	450	233	25,000	25,231.00
Damascus	144	98	4,500	5,683.00
Gallman			6,000	
Gallilee			2,625	
Gatesville	38	11	1,500	1,545.00
Georgetown	143	108	6,000	5,603.50
Harmony	91	76	3,000	2,049.50
Hopewell	149	1	2,500	500.00
Hazlehurst	387	191	37,500	40,478.50
New Providence			1,125	
New Zion	194	151	6,000	6,138.50
Pine Bluff	324	132	5,000	4,130.00
Pleasant Hill	100	30	3,000	3,521.00
Pilgrims Rest	185	90	3,000	1,983.00
Pearl Valley			1,275	
Poplar Springs	100	95	2,100	2,091.70
Rock Hill			1,500	
Rockport	27	16	1,750	744.00
Sardis	162	112	2,625	2,730.25
Smyrna			2,500	
Spring Hill			3,500	
Strong Hope	288	204	5,000	3,411.00
Sylvarena			3,000	
White Oak	35	28	1,500	1,441.25
Wesson				7,500.00
Zion Hill				2,250.00
			\$152,750	\$115,389.20

2-HINDS COUNTY

Bethesda	108	51	\$ 2,500	\$ 2,512.50
Beulah	41	21	1,125	775.00
Chapel Hill	486	244	20,000	31,642.50
Clinton	194	170	7,500	12,335.40
Davis Memorial	55	42	6,000	7,012.00
Edwards	185	94	4,500	4,668.50
Griffith Memorial	1359	446	75,000	74,972.50
Jackson, First	623	428	50,000	59,875.60
Jackson, 2nd	39	29	2,625	2,425.00
Learned	60	20	1,500	1,190.00
Macedonia, Byram				
Mt. Pisgah	70	57	3,000	3,284.00
(Pocahontas)				
New Salem	72	34	2,250	2,005.00
Palestine	33	33	3,375	1,025.00
Raymond			7,500	
Salem	125	86	3,000	4,085.00
Terry	171	81	9,000	10,185.00
Utica	115	65	9,000	10,000.00
Oakley	6	4	750	275.00
McIntosh	60	25	1,500	1,055.00
			\$215,375	\$229,323.00

3-HOLMES COUNTY

Antioch	15	7	\$ 750	\$ 760.00
Beulah	55	38	750	640.00
Bowling Green	13	13	2,250	768.00
Cruger	96	65	2,500	5,110.00
Central	57	60	750	2,940.12
County Line	206	15,000		16,816.95
Durant	41	28	2,625	2,123.50
Emery	48	41	1,500	1,510.00
Ebenezer				

Goodman	129	80	5,000	6,636.80
Harlan's Creek			1,500	
Lexington			15,000	
Macedonia	24	24	1,000	1,070.00
Mt. Pleasant	137	101	1,125	2,075.75
Mt. Vernon	106	51	1,500	2,041.00
Oregon	32	9	750	340.00
Oak Grove	45	12	1,000	487.50
Pleasant Ridge	249	163	2,500	2,846.00
Pickens	41	30	5,000	6,932.00
Saron	54	43	1,250	1,288.50
Tchula	16	7	2,250	1,490.00
West	50	63	3,375	3,795.12
			\$ 68,125	\$ 60,926.24

4-MADISON COUNTY

Camden	70	51	\$ 3,750	\$ 4,395.00
Canton			13,500	
Flora	148	94	13,500	15,017.50
Franklin	141	124	1,500	2,149.05
Lone Pine			1,000	
Lottville	40	18	1,000	750.00
Madison				
(New Hope)	60	37	3,000	3,006.00
Stump Bridge	8	13	1,000	589.00
Good Hope			2,000	
Lula			2,500	
			\$ 42,750	\$ 25,906.55

5-RANKIN COUNTY

Antioch			\$ 2,250	\$
Barefoot Spgs.			1,000	
Bethel			1,125	
Brandon			6,000	
Briar Hill	121	65	2,500	3,167.50
Cato	158	33	1,875	1,245.00
Clear Branch	138	102	1,500	2,007.50
Clear Creek			1,875	
Concord			1,500	
County Line			1,125	
Dry Creek	129	66	2,250	2,712.00
Fannin	42	13	1,000	1,005.80
Galliee			1,125	
Hickory Ridge	82	41	2,250	732.50
Mt. Creek	118	84	3,375	2,683.00
Mt. Pisgah	104	28	1,500	389.50
Mizpah	40	28	750	802.50
New Prospect	40	31	1,000	1,050.00
Oakdale	89	49	1,500	2,930.00
Parson	33	14	1,000	632.50
Pelahatchie	160	104	6,000	8,017.00
Rebooth	166	75	2,250	1,471.50
Richland	70	18	2,250	770.00
Rock Hill	91	37	1,875	1,150.00
Steens Creek				
(Florence)	244	127	9,000	9,415.50
Union	130	38	2,250	712.50
Leesburg	194	77	1,500	820.25
Liberty	24	20	1,125	668.00
New Liberty			2,250	
Eureka			750	
Valley Grove			1,000	
			\$ 66,750	\$ 42,382.55

6-SHARKEY COUNTY

Anguilla	45	39	\$ 4,500	\$ 3,167.50
Delta City			1,500	
Riverside			1,500	
(Holly Bluff)				
Rolling Fork			5,000	
Spanish Fort			1,500	
St. Bayou			4,500	
			\$ 18,500	

7-SIMPSON COUNTY

Antioch	90	64	\$ 1,125	\$ 1,103.50
Beulah	115	86	1,500	894.25
Bethlehem	231	79	5,250	4,743.40
Coats			1,000	
Corinth	115	80	1,500	1,765.00
D'Lo	265	114	6,000	9,325.50
Dry Creek			1,250	
Enon	43	36	1,000	1,150.00
Goodwater	100	40	2,500	501.00
Goshen			1,500	
Holly Grove			1,000	
Liberty	146		2,625	2,349.75
Macedonia			4,500	
Magee	263	183	15,000	15,163.00
Mt. Zion	200	112	3,750	2,700.00
Mendenhall	220	126	10,500	10,720.00
New Zion			1,500	
New Hope	116	78	1,500	995.25
New Bethlehem			1,200	
Oak Grove	125	33	1,625	766.00
Palestine	108	32	2,250	1,110.00
Pinola			3,750	
Pleasant Hill	210	162	2,500	3,574.25
Poplar Springs			1,500	
Pleasant Valley			1,200	
Pine Grove	120	34	1,750	358.00
Rock Springs			1,000	
Siloam			1,000	
Saratoga	49	12	1,000	445.00
Springs Hill	70	49	1,000	387.00
Stonewall	137	88	3,375	2,478.00
Shivers	108	108	2,625	4,008.50
Strong River	151	96	2,250	1,366.50
Weatherby	97	34	2,250	576.25
			\$ 94,775	\$ 66,470.15

8-SMITH COUNTY

Beulah	235	42	\$ 2,000	\$ 433.00
Burns			750	
Bethel			1,000	
Clear Creek			2,000	
Beaverdam			1,500	
Clear Springs	77	29	1,000	279.75
Center Hill			1,000	
Concord	190	50	2,500	676.75
Fellowship	140	35	750	338.50
Good Hope			1,500	
Good Water	372	132	3,000	1,705.00
High Hill			1,000	
Harmony			1,875	
Leaf River			1,500	
Mize	68	28	2,000	1,848.50
Mt. Pleasant			1,125	
Mt. Zion			1,000	
Mt. Carmel	98	18	1,125	110.50
Liberty			1,375	
New Liberty			1,250	
New Home			2,000	
New Sardis			1,000	
Oak Grove			1,000	
Pine Union	165	84	2,250	5,620.00
Providence			1,000	
Pleasant Hill			1,000	
Rock Bluff	103	64	1,875	1,177.50
Rock Hill			1,250	
Rose Hill			1,500	
Raleigh	42	15	2,250	1,488.00
Sharon			1,000	
Ted	62	36	2,000	894.00

Zion Hill			750	
Salem			1,000	
Sardis			1,250	
Sylvan Grove			1,000	
Sylvarena	157	71	5,000	2,654.50
St. Ela			1,000	
Shady Grove	170	43	1,500	359.50
Thenton			1,000	
Union			1,125	
White Oak	244	69	2,625	1,278.80
Walnut Grove			1,000	
West Point			1,000	
Taylorsville	187	80	2,625	3,116.00
Zion	58	24	1,000	472.00
Mineral Springs				
			\$ 69,250	\$ 21,952.30

9-WARREN COUNTY

Antioch	82	67	\$ 2,000	\$ 1,692.25
Bethany			1,875	
Bowman Ave.	181	64	5,250	3,968.80
First Baptist	546	154	22,500	11,528.8

Missions			1,750	
Mulberry (Lodi)	30	17	1,500	1,165.00
Pine Bluff			1,500	
Pleasant Grove			1,250	
New Prospect			1,125	45.00
Poplar Creek	100	26	1,500	312.50
Poplar Springs			1,125	
Unity	60	20	2,250	1,735.00
Scotland	140	75	2,625	2,887.50
Winona			25,000	
Shiloh			1,250	
New Liberty	20	24	1,000	940.00
Hebron			1,000	
			\$ 58,875	\$ 23,500.75

9-PANOLA COUNTY

Batesville	202	103	\$ 9,000	\$ 12,912.00
Como	93	74	11,250	12,075.75
Courtland	45	39	1,250	1,323.00
Crenshaw	60	52	3,000	3,292.50
Fredonia	40	29	2,500	917.50
Good Hope	39	39	1,500	2,915.00
Hebron	106	61	1,500	1,117.50
Liberty Hill			1,500	
Longtown	30	25	1,500	1,805.00
McIver	100	28	2,250	515.00
Pilgrim's Rest	120	47	1,500	755.00
Pope	40	20	1,125	225.50
Sardis	200	126	12,500	13,686.50
Shady Grove			1,250	
Tocaw	53	19	1,000	423.00
Union	178	103	2,500	2,595.50
White Oak Grove	60	56	1,250	2,040.00
Peach Creek	94	62	3,000	2,487.50
Easily Memorial	13	8	1,000	805.00
			\$ 60,375	\$ 59,891.25

10-QUITMAN COUNTY

Belen	59	47	\$ 4,500	\$ 9,875.00
Birdie	31	20	1,500	1,605.00
Crowder	26	9	1,500	210.00
Darling	20	18	750	945.00
Lambert	77	57	3,375	4,031.50
Marks	180	107	22,500	40,889.35
Ruth's Chapel			1,875	
Sledge	15		3,000	2,400.00
			\$ 39,000	\$ 59,955.85

11-SUNFLOWER COUNTY

Bethel			\$ 2,250	
Bethel (Fruit's)	33	22	3,000	1,000.00
Blaine	51	20	2,250	5,910.00
Doddsville	49	15	3,750	3,700.00
Dwiggins	44	29	2,625	3,010.00
Drew	155	131	12,500	21,613.00
Dockery	34	20	1,500	2,325.00
Emmanuel			3,375	
Indianola	270	132	50,000	55,371.33
Inverness	110	51	12,000	18,883.00
Moorhead	99	80	9,000	13,216.00
Rome	61	36	4,500	5,221.00
Ruleville	145	67	15,000	16,715.00
Sunflower			3,000	
Wade's	58	36	750	1,210.00
Whitney	24	37	1,000	1,302.00
Jones Bayou			74	7,865.00
			\$ 132,500	\$ 155,944.33

12-TALLAHATCHIE COUNTY

Ashland	168	36	\$ 3,000	\$ 2,522.50
Ascamore			2,000	550.00
Bethel			1,500	
Corinth			1,500	
Charleston			15,000	
Cowart	51	18	1,500	925.00
Enid			1,125	
Friendship (Y.A.)			1,625	
Friendship (S.A.)			11	3,000
Glendon			5	2,500
Mt. Pisgah	164	51	2,625	601.00
New Goshen	92	10	1,500	660.00
Paul			1,500	
Spring Hill	163	88	3,375	3,430.50
Sumner	150	102	33,750	73,920.00
Tutwiler			3,375	
Webb	68	32	6,750	8,860.00
			\$ 58,625	\$ 94,359.00

13-TATE COUNTY

Central Coldwater			\$ 15,000	
Evansville			1,500	
Hickory Grove	101	77	3,750	2,000.00
Hopewell			3,750	
Looxahama			2,000	
Mt. Manna	89	24	\$ 1,875	752.00
Mt. Zion			2,500	
New Hope			1,500	
Salem	67	40	1,125	1,320.00
Senatobia			22,500	200.00
Strayhorn	37	4	1,000	2,961.00
Tyro	58	36	2,250	1,090.00
Wyatte	74	51	2,500	
Bethel			1,500	
			\$ 62,750	\$ 8,923.00

14-TUNICA COUNTY

Tunica	85	46	\$ 4,875	\$ 5,025.00
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15-WASHINGTON COUNTY

Arcola	24	20	\$ 2,000	\$ 2,000.00
Greenville	265	225	33,750	46,253.52
Hollandale	150	79	13,500	15,656.25
Leland	240	197	60,000	59,674.14
Oak Grove			1,000	
			\$ 110,250	\$ 123,583.91

DISTRICT 3

1-ALCON COUNTY

Antioch	97	55	\$ 1,125	\$ 882.00
Brush Creek			1,125	
Bethlehem			1,000	
Tuscumbia	118	11	1,125	90.00
Cane Creek	150	39	2,250	895.00
Corinth, 1st	450	226	34,000	70,119.25
Farmington			2,000	
Glendale			1,000	
Harmony			1,000	
Hinkle Creek			3,750	
Jacinto			1,000	
Kossuth	229	75	5,000	3,278.00
Liberty Hill			1,000	
Lone Oak			2,000	
Love Joy			1,500	
May's Creek			1,000	
Shiloh			1,125	
Renzel	67	47	3,000	2,554.00
Tate Street	120	46	3,375	2,970.00
Tishomingo Chap.	55	59	1,000	2,000.00
Union			1,000	
			\$ 69,375	\$ 82,788.25

2-BENTON COUNTY

Ashland			\$ 2,250	
Bethlehem	71	30	1,000	255.75
Bluff Springs	132	69	2,000	973.50

Canaan			1,250	
Curtis Creek	64	56	1,000	472.50
Flat Rock			1,750	
New Prospect			1,375	225.00
New Hope	97	54	1,125	497.75
Pleasant Hill	99	71	1,125	533.50
Pine Grove	229	167	2,250	1,756.25
Lonoke	41	32	750	350.70
Hickory Flat	167	53	1,875	287.25
			\$ 17,750	\$ 5,352.20

3-CALHOUN COUNTY

Antioch			\$ 1,500	
Bethel	233	15	4,500	1,835.00
Bentley			750	
Banner	64	19	1,125	650.00
Concord	226	3	2,500	250.00
Coles Creek			750	
Calhoun City	157	67	7,500	5,835.00
Drivers Flat			1,000	
Derma			2,500	
Dunkan Hill			1,000	
Elzey			750	
Gaston Springs	87	41	1,500	639.50
Mt. Comfort			1,000	
Mt. Moriah	107	26	2,500	1,182.70
Mt. Tabor	190	7	1,500	190.00
Macedonia			2,250	
Meridian	152	78	2,500	1,115.75
Midway			35	1,500
New Liberty			1,250	
Old Town	104	19	1,500	309.00
Providence			1,500	
Parker			1,000	
Pleasant Ridge	148	3	1,125	103.75
Pilgrim's Rest	123	3	1,125	72.50
Poplar Springs	46		2,250	1,163.39
Pittsboro	89	46	3,000	3,112.50
Pleasant Hill			1,750	
Rocky Mount	152	31	1,000	277.00
Sarepta			1,500	
Spring Creek			1,000	
Spring Hill			2,250	
Slate Springs			1,000	
(Bethany)	103	28	1,000	616.00
Sabougla			1,125	
Turkey Creek			1,500	
Union Grove			1,000	
Vardaman	137	33	3,000	1,246.50
Providence			750	
Shiloh	145	39	1,500	1,218.50
College Hill			750	
			\$ 67,500	\$ 20,585.50

4-CHICKASAW COUNTY

Arbor Grove	146	25	\$ 2,000	\$ 426.50
Bethel	128	27	1,200	548.00
Beuna Vista	26	8	1,125	415.00
Center Hill			1,250	
Friendship	63	21	1,125	503.50
Houlka			7,500	
Houston	200	88	22,500	22,055.25
Mt. Olive			1,500	
Okolona	173	18,000	19,900.00	
Parkesburg			750	
Pleasant Grove	100	1	1,125	100.00
Pleasant Ridge	40		2,000	404.00
Prospect	100	23	2,250	2,052.50
New Salem			750	
Schooner Valley	94	50	1,500	416.00
S. Okolona			750	
Amity			1,200	
Van Vleet	50	17	2,000	1,522.50
Woodland	61	21	1,750	1,785.00
			\$ 72,025	\$ 50,128.25

5-ITAWAMBA COUNTY

Antioch			\$ 1,000	
Ballardville			1,750	
Bethany	75	24	1,000	243.75
Evergreen			1,000	
Fulton	41	13	1,000	75.00
Friendship			1,500	
Hopewell (T.A.)	41	28	1,000	222.50
Hopewell (J.A.)			2,500	
Liberty Grove	85	22	1,200	400.00
Mantichee			1,500	
Mt. Moriah			750	
Mt. Pisgah	54	17	1,125	530.00
Mt. Pleasant			1,500	
Mt. Zion			1,000	
New Home			750	
New Bethel			1,000	
Providence	91	27	1,000	267.50
Pleasant Ridge			750	
Pleasant Grove			1,000	
Ratliff			1,500	
Shiloh	71	33	1,000	263.50
Salem	125	31	1,750	194.35
Sandy Springs			1,000	
Tombigbee			1,500	
Union Grove			1,000	
Vernon			1,500	
Zion			750	
			\$ 32,325	\$ 2,196.60

6-LAFAYETTE COUNTY

Abbeville	36	19	\$ 1,125	\$ 799.00
Bethel	75	41	1,500	777.50
Bay Springs	143	1	2,000	100.00
Bluff Springs	36	13	1,250	115.00
Concord	115	92	1,125	2,115.85
Clear Creek	167	85	4,500	5,622.50
Cyprus Creek			1,000	
Dillard's Chapel	106	79	1,500	1,242.60
London Hill			1,125	
Midway	21	2	1,000	50.00
New Hope	165	54	1,875	808.00
New Prospect	197	47	2,000	1,275.00
Oxford	347	317	30,000	34,264.50
Paris	54	26	1,125	522.50
Philadelphia	143	100	1,750	1,518.50
Shiloh			2,000	
Tula	145	58	1,625	1,567.50
Taylor	57	43	1,000	1,527.50
Yellow Leaf	140	46	1,000	625.90
Union			1,250	
Harmony	86	49	1,500	598.75
Live Oak	17	18	1,000	1,870.00
New Elbethel	33	26	1,000	725.00
			\$ 63,250	\$ 26,125.60

7-LEE COUNTY

Beach Springs			1,000	
Bissell	123	27	1,200	245.50
Cambridge			1,500	
Union Grove			1,000	
Wernon			1,500	
Wernon			750	
			\$ 82,225	\$ 2,196.60
6-LAFAYETTE COUNTY				
Abbeville	36	19	\$ 1,125	799.00
Abbeville	75	41	1,500	777.50
Abbeville	143	1	2,000	100.00
Abbeville	36	13	1,250	115.00
Abbeville	116	92	1,125	2,115.85

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Pleasant Ridge	44	6	1,000	40.00	New Hope	209	122	3,000	3,711.00
Salem			1,500		New Liberty			2,000	
Spring Creek	87	29	1,125	479.00	Pilgrims Rest			1,375	
Sardis			1,000		Philadelphia	109	32	1,500	483.00
Stallo			1,000		Shady Grove			1,500	
Union Ridge	70	21	750	318.00	Spring Creek	84	19	1,500	208.75
White Oak			900		Tomnolen	65	13	1,000	90.50
Hope (Indian)	18	20		183.50	Union			1,125	
Bethany (Indian)	27	17		187.00	Wake Forest			750	
			\$ 50,900	\$ 21,865.50	Walthall			3,000	
					Sapa	65	31	1,500	702.50
					Cumberland			750	
								\$ 59,225	\$ 19,005.95
9-NEWTON COUNTY									
Best Line			\$ 1,000		14-WINSTON COUNTY				
Bethel	140	73	7,500	3,869.50	Antioch	62	14	1,000	115.00
Beulah			2,500		Bethel	105	61	1,875	871.25
Center Ridge	45	32	1,000	1,135.00	Calvary	95	78	4,500	5,182.50
Chunky			3,000	2,819.00	Enon	90	58	2,250	1,514.50
Cross Roads	62		1,000		Evergreen			1,250	
Decatur			2,625		Good Hope	129	61	2,000	1,048.50
Ebenezer			1,250		Harmony	108	85	1,250	970.50
Good Hope	50	25	1,000	447.00	Highpoint	60	37	1,250	1,335.00
Greenland			1,125		Hinze			750	
Hazle			1,500		Liberty	157	121	2,250	2,617.25
Hebron			1,625		Loakofoma			1,000	
Hickory	118		3,750	3,934.00	Louisville	275	207	15,000	22,963.00
Hopewell			1,000		Mt. Carmel	308	200	6,000	11,094.25
Lawrence			1,875		Mt. Pleasant	69	33	1,500	278.40
Liberty			2,000		Murphy's Creek			1,500	
Little Rock			1,000		Noxubee			1,000	
Midway			1,000		Oak Grove	53	52	1,500	979.00
Mt. Pleasant	89	57	2,000	2,969.00	Plattsburg	110	47	1,875	1,573.50
Mt. Vernon			3,000		Poplar Flat	76	16	1,500	755.00
Newton	405	223	15,000	28,271.00	Sardis	160	96	1,500	991.75
New Ireland			1,125		Shiloh	96	63	1,875	939.50
New Prospect			1,500		Union Ridge			1,000	
Providence			1,500		Yellow Creek			1,000	
Providence			1,000		Singleton			750	
Oakland			1,125		Holly Grove			750	
Pine Bluff			1,125					\$ 56,125	\$ 53,229.25
Pine Ridge			1,000		DISTRICT 5.				
Pinckney			1,200		1-CLARKE COUNTY				
Pleasant Grove			1,250		Antioch	50	50	2,000	2,518.00
Poplar Springs	118	20	4,500	442.50	New Bethel			1,000	
Pleasant Hill					Buckatunna	100	37	1,500	725.00
(Conehatta)			1,875		DeSoto	57	18	2,250	1,000.00
Pleasant Ridge	80	15	1,125	390.00	Elim	14	14	1,500	371.00
Poplar			1,000		Enterprise	110	71	4,500	5,710.00
Rock Branch	116	45	1,500	882.50	Falling Creek			1,250	
Rock Creek			1,000		Harmony	90	35	3,750	1,731.25
Sand Springs			1,250		Hepzibah	53	8	1,000	225.00
Stratton			1,500		Knights Valley			1,500	
Union	250	131	6,000	10,462.25	Montrose	33	33	3,750	990.00
Liberty			750		Mt. Zion	66	26	1,500	618.00
Macedonia (Ind.)	24	26		132.80	Northrup Chapel			1,000	
Mt. Nebo			750		Oak Grove	62	24	2,250	1,305.00
Calvary (Indian)	17	20		466.00	Pachuta			1,875	
			\$ 86,075	\$ 55,720.55	Palestine	48	8	750	220.00
					Phalti			1,500	
10-NOXUBEE COUNTY					Pine Grove			1,500	
Brooksville	128	68	\$ 15,000	\$ 19,559.38	Pine Hill			1,000	
Calvary			1,000		Pleasant Grove				
Concord	52	34	1,500	1,032.50	(Clarke A.)	89	43	1,500	517.00
Elim	128	54	1,500	1,561.50	(Liberty A.)	100	22	1,500	297.50
Elon	27	14	1,000	1,050.00	Pleasant Hill			1,500	
Little Bethel	37	21	1,500	1,010.00	Center Ridge			1,125	
Macon	136	73	15,000	15,010.00	Quitman	314	153	9,000	16,845.00
New Bethel					Shubuta	205	95	9,000	12,524.00
(Choctaw A.)	50	8	1,250	191.00	Soulinville	60	65	1,500	782.50
New Bethel					State Line			1,000	
(Columbus A.)			1,500		Stonewall	283	124	7,500	8,261.00
Ruhama			1,000		Union	143	42	4,125	2,060.00
Shuqualak	132	110	6,000	6,587.00				\$ 78,125	\$ 56,700.25
Vernon			1,125		2-COVINGTON COUNTY				
			\$ 47,375	\$ 46,001.38	Collins	251	117	\$ 10,500	\$ 12,635.00
11-OKTEBEKA COUNTY					Cold Springs			1,125	
Bethesda	54	48	\$ 3,750	\$ 4,447.00	Gilmer	74	40	2,250	1,410.50
Center Grove	104	36	1,500	307.00	Kola	75	22	2,250	1,700.00
Double Springs			2,250		Leaf River	144	92	2,500	2,596.50
Long Branch	49	26	1,000	810.50	Lebanon	72	10	1,125	115.00
Longview	107	33	3,000	827.00	Mt. Horeb	100	43	1,750	387.00
Maben	100	66	3,000	2,905.40	Mt. Olive	196	106	9,000	9,310.00
Morgan's Chapel	122	35	3,000	1,015.85	New Hope	246	43	2,500	1,125.50
Mt. Olive	54	38	1,125	1,314.75	Ora	100	34	2,000	1,065.00
New Hope	57	69	1,000	799.25	Rock Hill	109	62	1,500	1,017.00
Pleasant Ridge	185	12	2,000	685.00	Sanford	225	87	2,250	2,004.00
Salem			2,500		Seminary	295	105	5,250	7,106.50
Self Creek	188	92	2,500	2,425.00	Salem	240	185	2,500	2,470.00
Starkville	738	207	15,000	20,185.00	Union	105	2	1,125	57.50
Sturgis			2,000		Williamburg			1,500	
Wake Forest	92	5	1,250	130.00	Willow Grove	120	44	1,500	399.00
Cypress			1,500		Belmont			1,500	
			\$ 51,875	\$ 35,251.25				\$ 52,125	\$ 43,386.00
12-SCOTT COUNTY					3-FORREST COUNTY				
Bethlehem			\$ 2,500		Brooklyn	106	95	\$ 1,500	\$ 3,087.50
Branch	82	33	1,500	895.00	Central	138	80	1,875	1,669.75
Clifton			2,000		Eastabuchle	37	22	1,500	554.00
Ephesus			1,000		Fifth Ave.	100	68	5,000	5,713.00
Forest	190	168	15,000	22,112.00	Greens Creek			2,500	
Good Hope			1,500		Hattiesburg, 1st	938	410	60,000	66,489.50
Hebron			1,250		Hickory Grove			1,750	
Hillsboro			1,250		Immanuel	198	227	13,500	16,092.50
Homewood	50	13	1,250	335.00	Macedonia			1,625	
Hopewell	85	44	2,000	1,000.50	Main St., H'bg	479	299	45,000	54,509.10
Harpersville	128	66	3,750	3,132.00	McLaurin	55	13	1,500	375.00
Lake			3,750		Petal			3,500	
Liberty			1,500		Zion Hill	94	66	2,250	2,242.50
Line Creek	151	80	2,000	3,081.70	Helena	46	28	1,250	1,106.00
Morton			5,000		Providence	200	114	3,000	4,189.25
Mt. Olive			1,500					\$ 146,750	\$ 155,978.10
Oak Grove	55	27	1,875	805.00	4-GEORGE COUNTY				
Pulaski	37	24	1,125	486.50	Agicola				
Pleasant Ridge			1,000		(New Hope)			\$ 1,875	
Ridge	66	41	1,500	638.75	Lucedale	166	96	5,000	6,655.75
Sardis, Sabastopol	30	20	1,125	589.00	Rocky Creek			1,750	
Steel	38	4	1,000	175.00	Shady Grove			1,500	
Springfield			2,625		Union	77	31	1,500	747.50
Salem	30	14	1,000	1,000.00	Macedonia			1,500	
Sulphur Springs	70	42	1,200	524.50				\$ 13,375	\$ 7,403.25
Union	80	28	1,200	608.50	5-GREEN COUNTY				
Jerusalem	155	81	2,625	1,652.00	Antioch	32	13	1,000	836.00
Pine Bluff (Ind.)	20	20		174.00	Cedar Grove	136	94	1,000	1,241.00
Rocky Creek			5	25.00	Fellowship	58	5	1,000	280.00
			\$ 63,025	\$ 37,234.45	Leaf	54	30	1,250	1,520.00
13-WEBSTER COUNTY					Leakesville	96	43	3,875	4,235.00
Bluff Springs	117	7	\$ 1,500	\$ 85.00	McLain	82	16	2,500	900.00
County Line			900		Pleasant Hill	149	86	2,000	2,603.00
Cross Roads			1,200		Salem (E. Side)	47	10	1,125	1,155.00
Double Springs			2,000		Salem, Smithtown	27	15	900	585.00
Eupora	276	76	9,000	4,418.50	State Line	84	24	2,250	1,965.00
Fellowship	250	18	3,000	678.00	Sweetwater	72	26	1,750	1,860.00
Greensboro			1,500		Unity				

6-HANDOCK COUNTY				13-PERRY COUNTY				7-LAWRENCE COUNTY								
Bay St. Louis	10	12	3,500	1,810.00	Poplarville	361	174	9,000	12,378.00	Ebenezer	192	85	3,000	1,284.00		
Corinth	31	14	2,000	185.00	Sycamore	41	27	1,000	361.90	Hathorn	140	51	2,625	1,236.00		
Crane Creek	10	34	1,625	276.00	Union (Caesar)	154		3,000	2,489.50	Hebron	250	164	7,500	8,895.35		
Gainesville	15	18	750	257.50	White Sand			1,500		Oak Grove	63	56	2,250	1,262.50		
Harmony	13	18	2,250	1,105.00	West Union	60	29	2,000	1,180.00	Phalti	123	105	2,250	2,293.95		
Kila	13	18	2,625	3,120.00	Zion Hill			1,250		Prentiss	165	161	10,000	14,308.00		
Lake Shore	19	3	1,500	510.00	Spring Hill	21	21	2,000	320.00	Society Hill			3,000			
Logtown	14	12	2,500	645.00	Mt. Vernon					Victory	86	42	1,500	461.50		
Napoleon	14	12	750					\$ 47,625	\$ 41,948.25	Whitesand	226	146	5,000	7,374.00		
			\$ 17,530	\$ 7,908.50									\$ 50,375	\$ 48,679.80		
7-HARE ON COUNTY				14-STONE COUNTY				8-LINCOLN COUNTY								
Biloxi, 1st	12	12	15,500	\$ 17,707.70	Beaumont			\$ 750		Arlington	138	53	\$ 1,875	\$ 937.50		
Biloxi, 2nd			1,500		Buck Creek			1,000		Bethel	68	32	1,500	1,170.00		
Guilford, 1st	223	18,000	15,574.50		Cedar Grove			750		Big Springs	35	35	1,125	2,385.00		
Guilford, 2nd			3,000	2,534.00	Corinth			750		Bogue Chitto	116	67	7,500	4,984.00		
Handsboro	11	26	3,000	865.00	Good Hope	106	35	750	627.50	Brookhaven	850	540	30,000	45,811.00		
Long Beach	11	26	2,250	2,821.00	Indian Springs			1,125		Calvary			1,500			
Lyman	27	27	2,250	1,781.25	Mahmed	13	20	750	3,111.00	Clear Branch	114	71	1,500	3,860.00		
Saucier			1,500	275.00	New Augusta			750		Fair River	127	86	2,250	2,452.50		
Shiloh			1,500		Oak Grove			1,000		Friendship	192	88	1,875	1,569.00		
Gallilee			2,000		Prospect	72	40	1,125	770.25	Gum Grove	132	70	1,500	1,264.50		
			\$ 41,500	\$ 41,558.45	Progress	18		750	2,020.00	Harmony			1,000			
8-JACKSON COUNTY				15-WAYNE COUNTY				9-MARION COUNTY								
Bellefontaine	10	10	1,750	262.50	Big Level	90	44	2,000	1,078.00	Antioch	83	34	\$ 1,125	\$ 1,380.00		
Escatawpa	25	25	3,000	3,470.00	Bond	125	25	6,000	1,257.00	Bunker Hill	191	110	2,250	2,804.00		
Fort Bayou			1,000	725.00	Elder Branch			750		Cedar Grove			2,250			
Iowa	1	1	1,000	719.00	Ebenezer	105	70	3,250	3,501.00	Edna	977	453	30,000	45,580.65		
Latimer	1	1	1,500	161.00	McHenry	45	34	1,500	1,845.00	Goss	206	65	1,500	1,232.50		
Moss Point	9	198	15,000	19,828.45	Perkinson			1,250		Holly Springs	70	46	1,200	1,170.00		
New Prospect	12	12	2,000	3,645.00	Paramount			1,125		Hurricane Creek	168	75	2,000	290.00		
Ocean Springs	12	12	3,000	3,252.00	Red Creek			1,000		Improve	168	75	2,000	1,880.00		
Pascagoula	2	158	6,000	8,722.00	Sunflower			750		Kokomo	82	42	2,250	2,400.00		
Red Creek Union			3,000	3,407.25	Ten Mile			750		Little River			1,000			
(Vestry)	10	10	1,500	1,584.00	Wiggins			750		Clear Creek	70	17	1,000	955.00		
Vanceleave	1	1	1,000	1,467.00				\$ 26,125	\$ 7,681.00	Morgantown	38	10	1,125	250.00		
Wade	1	1	1,000	1,467.00				\$ 31,875	\$ 17,217.25	Whitebluff	48	33	1,875	1,842.00		
			\$ 39,750	\$ 47,241.20						New Hope	47	38	1,500	1,410.00		
9-JACKSON COUNTY				DISTRICT 6				10-PIKE COUNTY								
Antioch	1	1	2,000		1-ADAMS COUNTY				11-WALTHAM COUNTY							
Bay Springs	13	13	11,250	11,102.25	2-AMITE COUNTY				12-WILKINSON COUNTY							
Concord			750		3-CLAIRBORNE COUNTY				13-PEARL RIVER COUNTY							
Corinth	47	1	1,125	810.00	4-FRANKLIN COUNTY				14-JEFFERSON COUNTY							
Decatur			750		5-JEFFERSON COUNTY				15-JEFFERSON DAVIS COUNTY							
Eden			1,750		6-JEFFERSON COUNTY				16-JEFFERSON COUNTY							
Enon (L. M.)			1,000		7-JEFFERSON COUNTY				17-JEFFERSON COUNTY							
Ebenezer			1,000		8-JEFFERSON COUNTY				18-JEFFERSON COUNTY							
Fellowship	10	10	4,500	2,891.00	9-JEFFERSON COUNTY				19-JEFFERSON COUNTY							
Heidelberg	10	10	3,000	2,794.50	10-JEFFERSON COUNTY				20-JEFFERSON COUNTY							
Lake Como			1,500		11-JEFFERSON COUNTY				21-JEFFERSON COUNTY							
Louis	25	25	2,500	3,120.50	12-JEFFERSON COUNTY				22-JEFFERSON COUNTY							
Montrose	10	10	2,250	2,239.00	13-JEFFERSON COUNTY				23-JEFFERSON COUNTY							
Mossville	1	1	1,875	397.50	14-JEFFERSON COUNTY				24-JEFFERSON COUNTY							
Pine Grove			1,500		15-JEFFERSON COUNTY				25-JEFFERSON COUNTY							
Phalti			1,500		16-JEFFERSON COUNTY				26-JEFFERSON COUNTY							
Randle Hill			750		17-JEFFERSON COUNTY				27-JEFFERSON COUNTY							
Rose Hill			750		18-JEFFERSON COUNTY				28-JEFFERSON COUNTY							
Stringer			1,000		19-JEFFERSON COUNTY				29-JEFFERSON COUNTY							
Shady Grove			1,625		20-JEFFERSON COUNTY				30-JEFFERSON COUNTY							
Union Seminary			1,500		21-JEFFERSON COUNTY				31-JEFFERSON COUNTY							
Vernon			1,000		22-JEFFERSON COUNTY				32-JEFFERSON COUNTY							
			\$ 42,375	\$ 23,354.75	23-JEFFERSON COUNTY				33-JEFFERSON COUNTY							
10-JACKSON COUNTY				24-JEFFERSON COUNTY				34-JEFFERSON COUNTY				35-JEFFERSON COUNTY				
Antioch (L.M.)					25-JEFFERSON COUNTY				36-JEFFERSON COUNTY				37-JEFFERSON COUNTY			
Antioch (L.M.)					26-JEFFERSON COUNTY				38-JEFFERSON COUNTY				38-JEFFERSON COUNTY			
Bethlehem			1,500		27-JEFFERSON COUNTY				39-JEFFERSON COUNTY				39-JEFFERSON COUNTY			
Beulah			1,500		28-JEFFERSON COUNTY				40-JEFFERSON COUNTY				40-JEFFERSON COUNTY			
County Line			1,125		29-JEFFERSON COUNTY				41-JEFFERSON COUNTY				41-JEFFERSON COUNTY			
Centerville	1	22	2,000	1,767.80	30-JEFFERSON COUNTY				42-JEFFERSON COUNTY				42-JEFFERSON COUNTY			
Ellisville	2	12	10,000	10,759.50	31-JEFFERSON COUNTY				43-JEFFERSON COUNTY				43-JEFFERSON COUNTY			
Fairfield	1	78	2,000	1,375.50	32-JEFFERSON COUNTY				44-JEFFERSON COUNTY				44-JEFFERSON COUNTY			
Fellowship			2,000		33-JEFFERSON COUNTY				45-JEFFERSON COUNTY				45-JEFFERSON COUNTY			
Harmony			1,500		34-JEFFERSON COUNTY				46-JEFFERSON COUNTY				46-JEFFERSON COUNTY			
Hickory G. (L.M.)			2,500		35-JEFFERSON COUNTY				47-JEFFERSON COUNTY				47-JEFFERSON COUNTY			
Indian Springs			2,500		36-JEFFERSON COUNTY				48-JEFFERSON COUNTY				48-JEFFERSON COUNTY			
Liberty (L.M.)			54,000		37-JEFFERSON COUNTY				49-JEFFERSON COUNTY				49-JEFFERSON COUNTY			
Laurel, 1st	89	89	6,000	7,709.50	38-JEFFERSON COUNTY				50-JEFFERSON COUNTY				50-JEFFERSON COUNTY			
Laurel, Kingston	228	228	15,000	26,912.80	39-JEFFERSON COUNTY				51-JEFFERSON COUNTY				51-JEFFERSON COUNTY			
Laurel, W. End	51	51	1,500	1,666.00	40-JEFFERSON COUNTY				52-JEFFERSON COUNTY				52-JEFFERSON COUNTY			
Laurel, Wausau			1,000		41-JEFFERSON COUNTY				53-JEFFERSON COUNTY				53-JEFFERSON COUNTY			
Lebanon			1,000		42-JEFFERSON COUNTY				54-JEFFERSON COUNTY				54-JEFFERSON COUNTY			
Lowrey Creek	28	28	1,750	898.50	43-JEFFERSON COUNTY				55-JEFFERSON COUNTY				55-JEFFERSON COUNTY			
Moselle	10	10	1,625	1,235.00	44-JEFFERSON COUNTY				56-JEFFERSON COUNTY				56-JEFFERSON COUNTY			
Mt. Olive	14	14	1,625	178.00	45-JEFFERSON COUNTY				57-JEFFERSON COUNTY				57-JEFFERSON COUNTY			
Mt. Oreal	41	41	1,500	1,660.00	46-JEFFERSON COUNTY				58-JEFFERSON COUNTY				58-JEFFERSON COUNTY			
New Bethany	1	1	1,625	57.25	47-JEFFERSON COUNTY				59-JEFFERSON COUNTY				59-JEFFERSON COUNTY</			

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A SUDDEN DEATH.

On last Sunday morning Feb. 20, 1920, Bro. G. Z. Adamson, from excitement and exertion in running to a fire, fell dead just before reaching the burning building. Bro. Adamson came to Newton a little more than a year ago from Alabama, and had made many friends in that short time. He was born on Nov. 16, 1860, and had been a member of the Baptist church since he was 16.

He was sheriff for six years while living in Alabama, and since coming to Newton has been one of our most useful citizens.

He leaves an aged mother, a wife, six children and many friends to mourn and miss him.

He has gone the way of all men, Through the dark valley of the shadow of death, But, through Christ Jesus, without sin, To the shadowless skies and endless rest.

W. H. THOMPSON.

MR. T. M. SKINNER.

Bro. T. M. Skinner, the subject of this sketch, was born in Tippah county, Miss., July 12, 1858. He was one of eleven children, nine of whom survive, Rev. R. L. Skinner, of Texas, being one of the surviving. He was married to Miss Mary Elizabeth Jones of Sardis, Miss., on Nov. 8, 1878, with whom he lived for forty-two years. To this union were born three children: Mrs. D. A. Stratton, of Como, Miss., Mrs. Jerry Gaudy and Mrs. W. B. Jordan, of Memphis, Tenn., all of whom together with his widow survive him.

Bro. Skinner had been in declining health for several years but his condition did not become critical until a few months prior to his death. He and his faithful companion left Como, where they had lived for the past twenty years, at the close of the last of the year to make their home with Mrs. Gaudy in Memphis, where he could receive more skillful treatment and nursing. This only tended to alleviate his suffering and on Sunday morning Feb. 22, at 10 o'clock, the final summons came. His remains were brought back to Como and after funeral services in the Baptist church of which he was a long time consistent member, were laid to rest in Friendship cemetery.

The town of Como and Panola county has lost an upright, useful citizen, the Baptist church a faithful member and his family a loving provident husband and father. He will be greatly missed.

HIS PASTOR.
Como, Miss., March 3, 1920.

DALLAS TILLMAN

Brother Dallas Tillman was born at Gallman, Mississippi, August 29, 1846, and died at Terry, Miss., February 21, 1920.

This brief statement sums up in time an interval of nearly seventy four years. But, ah, what beautiful, full years they were! This writer, who knew him intimately for fully forty of those years would like to say many things regarding his life work. His own child, who out of the thankfulness of a full heart pays this tribute to him without whose life she would not have been:

"It is the sweetest, most comforting thought to me to know that my father was one of God's master pieces. I've lived with him thirty years, and I never in all my life heard him speak an unkind word or do an unkind act. I never heard of him deviating from the truth. He was the soul of honor. I have seen him stand by the right when everything opposed him. There never was a mortal that was more steadfast, more upright, more honest and who lived closer to God than my father. He was so consecrated and did live so close to God. We who are left reverence his memory and honor him; and are most grateful to God for giving us this wonderful father."

Brother Tillman's remains were borne to the old family burial ground near Crystal Springs, and just as the sun went down on Sunday afternoon we left him there. A heap of gold, made so by the wealth of golden flowers. How we were minded of the heart of gold sleeping beneath. How we were rejoiced to have the full, sweet knowledge that our beloved Friend, whose gentle life was ended here, was walking the streets of gold with his Savior in that city "whose builder and maker is God."

M. M. L.

An Irishman getting upon a tram car, found a place vacant, which he occupied.

"Sure," he said, "I came just in the nick of time."

"How was that?"

"Well, if I was to come in now I wouldn't find a single seat."—Boy's Life.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. Heals Leg Sores. Draws out poisons, stops itching around sores, and heals while you work. Write today describing case, and get Free Sample. Boyles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

"NOTHING BETTER AS A LAXATIVE"

Asheville Lady Finds Black-Draught An Effective Remedy in Her Family for Common Ailments of the Digestive Organs

Asheville, N. C.—Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says: "I have used and heard of Thedford's Black-Draught for years, and I certainly have found it splendid for headache, sour stomach, indigestion and other ills that come from a deranged liver."

"My husband and I keep Black-Draught in the house and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better."

"Black-Draught is a mild liver medicine . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

Black-Draught is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist today.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3243 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

2 Tons of Pea-Vine Hay with Nitra-Germ.

Half a ton without it. Improves your crop and land. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. A fine money maker. Write, Nitra-germ, Savannah, Ga., for Book No. L-24.

TETTERINE Drives Away Pimples

and leaves your skin soft and spotless. SHUPTRINE CO., SAVANNAH, GA.

RUB RHEUMATIC PAIN FROM ACHING JOINTS

Rub Pain right out with small trial bottle of old "St. Jacobs Oil."

Stop "dosing" rheumatism. It's pain only, not one case in fifty requires internal treatment. Rub soothing, penetrating "St. Jacobs Oil" right on the "tender spot," and by the time you say "Aches, Robinson—out comes the rheumatic pain and distress. "St. Jacobs Oil" is a harmless rheumatism liniment which never disappears and doesn't burn the skin. It takes pain, soreness and stiffness from aching joints, muscles and bones; stops sciatica, lumbago, backache and neuralgia.

Linger up! Get a small trial bottle of old-time, honest "St. Jacobs Oil" from any drug store, and in a moment, you'll be free from pains, aches and stiffness. Don't suffer! Rub rheumatism away.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nausealess Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and druggists are advising their friends to keep their systems purified and their organs in perfect working order as protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No drowsiness, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger. Calotabs are sold only in original sealed packages, per box thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs. (Adv.)

Freckles

are "as a cloud before the sun," they hide your brightness, your beauty, remove them! Don't delay!

STILLMAN'S Freckle Cream

Made especially to remove freckles, clear, smooth, out all blemishes. Prepared by a chemist with years of experience. Guaranteed if not satisfactory. Write today for particulars.

"Wouldn't you Be Fair?"

Contains the best of all skin preparations. It is gentle, it is effective, it is the only one that does not irritate the skin. It is the only one that does not dry the skin. It is the only one that does not make the skin feel tight. It is the only one that does not make the skin feel itchy. It is the only one that does not make the skin feel red. It is the only one that does not make the skin feel hot. It is the only one that does not make the skin feel uncomfortable. It is the only one that does not make the skin feel anything but fine. It is the only one that does not make the skin feel anything but beautiful. It is the only one that does not make the skin feel anything but like a cloud before the sun.

STILLMAN'S FRECKLE CREAM CO. Dept. 12, 1234 Broadway, N.Y.C.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal deafness or head noises go to your druggist and get 1 ounce of parmit (double strength), and 2 to 4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day. This will often bring relief from the distressing head noises. Catarrhal deafness should open, breathing becomes easy, and the mucus stop dropping into the ear. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal deafness or head noises should give this prescription a trial. For sale by all druggists or sent direct for price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

East Miss. Department

By R. L. BRELAND,
Philadelphia, Mississippi

Notes and Comment

Pastor Cox is doing a good work at Lake where he goes two Sundays in each month. His members are delighted with him. He teaches also in Clarke Memorial College.

Rev. J. W. Rooker, corresponding secretary of the general association, has perfected arrangements whereby all money sent to Dr. Lawrence by general association churches will be reported to him and the state mission funds sent to him.

It seems that the Interchurch promoters seem to be careless with the truth. They sign the name of Baptists to reports without authority, as they did the name of Dr. J. Frank Norris, of Texas, and report churches as having lined up with them where they have not, as was the case with the New Orleans Baptist churches. God loves the truth for He is Truth, therefore we conclude that the Interchurch World Movement is not of God for its leaders, some of them, have no regard for this wonderful virtue.

Rev. J. W. Rooker, corresponding secretary of the general association, attended the fifth Sunday meeting of the new Choctaw Association (Indian) near Philadelphia last Saturday. Their new missionary, Rev. W. M. Jimmy, is starting out well in the work.

County Organizer, Rev. J. L. Hughes, is writing every preacher in Neshoba county, urging them to attend the Bible Institute at Louisville, March 8-12. Everyone should go.

Dr. John D. Mell, president of the Georgia Baptist Convention, writing on the country church, truly says: "The preacher who has never been a pastor to a country church has missed many of the heavenly things right here on earth, for of such is the kingdom of heaven."

We deeply sympathize with Rev. Jas. E. Chapman, of Newton, in the death of his son, Glover, last week, after a lingering illness of several years. May the Lord comfort all bereaved ones.

The Baptist churches of Neshoba county have been called to meet at Philadelphia on April 15th to decide on the organization of a county association. At present five different associations touch the county which makes it very inconvenient to do enlistment work or to have communion with each other in any way. It is thought that the county association is a better and more convenient plan. Hence the call for a meeting.

Some of the best talent in the South will be at the Louisville Bible Institute March 8-12, as well as at the other places. Every Baptist preacher and other church worker in the state should attend one of these eight schools. This is a day when workers in every line are studying their business and specializing along the line of their work. If church workers do not do as much that work is going to suffer and the cause lose interest.

The Baptist church at Washington was organized in 1859 under the name of Spring Valley. It moved up to the present location about the year 1890. Some of the pastors have been Pugh, Hill, Middleton, Huey, Phelps, Burney, Breland and several others.

Many of the leading members of Ebenezer church, Neshoba county, have moved away. The church has no pastor, we learn, and the church seems in a bad way. This is the oldest church in Mississippi and it is sad to see it go down.

LAST WEEK'S RECORD.

Last week's Record was full of soulful food, aside from the locals and the news in circle, which are always good and spicy. There were some articles worth reading again and laying away.

Bro. Theo Whitfield's sermon on "Fortune Telling" bore fruit in a few hours after it was delivered.

Two articles on the Lord's Supper by Brothers Anderson and Berry. A man can't help from being sound in the faith who reads the Baptist Record.

Bro. W. Riley on the "Signs of the Times" was tip top.

Prof. Robertson, "How Christ Saves." It was the heart of the gospel in a nutshell.

"Jacob's Prayer," by Bro. W. C. Tyree. A prayer promoted by fear better pray from that motive than not at all.

"Was Jesus Stolen," by Bro. Fendley, logical and pointed.

Secy. J. F. Love, on his homeward trip from the East where he had gone in the interest of the kingdom. Also from the same pen and heart, a tender word in memory of his departed co-laborer, Bro. Ellyson, who went home while Bro. Love was across the seas.

Editorial account of the Nashville conference, where the executive committee had gone to divide the money, and from newspaper reports, every institutions was poor and needy.

Passing many good things worthy of mention we came to that beautiful and choice tribute that Prof. A. J. Aven paid to the memory of J. G. Deupree, who has now gone to join President Webb and others beyond the sky. The writer recalls many things connected with Prof. Deupree at Mississippi College. One he wishes to state: Once when a meeting was on at Clinton the dear Prof. wanted to impress the boys in his class who were not Christians with the importance of salvation and gave this problem:

"For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

After assigning this Bible problem for the next lesson he dismissed the class with a short prayer.

Hope that his rest is as sweet as the flowers we used to see in his front yard.

J. H. LANE.

McComb, Miss.

Peck: But, my dear, I thought we we had planned to go to the theatre this evening.

Mrs. Peck: Yes, I know, but I have changed our mind.—Boston Transcript.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes

Try it right now for rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsillitis.

This Oil is conceded to be the most penetrating remedy known. It is prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red in color only. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed—30c, 60c and \$1.00 a bottle, at all good drug stores.

Conphoroze Water

Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.

Mr. John Hoerr,
St. Louis, Mo.
Dear Sir:—After three years untold suffering in bed flat on my back, and four years in one room, I began taking your treatment—Conphoroze Water. After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,

W. K. VOWELS.
Conphoroze Water is not a mineral water, but a medicine. For full information, address,

John Hoerr,

1616 Pine St. ST. LOUIS, MO.

CABBAGE PLANTS.

Fulwoods frost proof plants ready for immediate shipment: varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at \$2.25 per 1,000; 5,000 and over at \$2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for \$1.75, 1,000 for \$3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

F. D. FULWOOD, Tifton, Ga.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

Nitra-Germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. P-24.

PALMER'S

"BLOOD-SUCCESS"

Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,

1521 Atlantic Ave. Brooklyn, New York City

NEWS IN THE CIRCLE

MARTIN BALL

Blue Mountain College, following the custom of many years, observed Founders' Day in memory of Dr. M. P. Lowrey, who opened the institution nearly fifty years ago, February 27th. It is always an interesting occasion. President W. T. Lowrey reviewed the life and character of the great founder. There never lived a more loyal and faithful soldier of the cross.

Last Sunday was a fine day for the church at Clarksdale. Bro. S. S. Harris, cashier of the Delta Bank & Trust Co. was received by letter. The pastor was given an increase in salary of \$300. A beautiful spirit of unity and fellowship pervaded the congregation.

We are sorry to learn of the bad health of Dr. E. Buchanan, of Blue Mountain. It is stated he has been compelled to resign the work at Calhoun City, Vicksburg and Mantee on account of serious illness. We trust that he may soon recover and resume active work in the ministry. The Lord has wonderfully blessed his labors in the past.

The pastors conference of Atlanta, Ga., have had some lively discussions of the subject "The Bible and the Public Schools." Rev. H. A. Porter took the negative side of the question. There were many to dissent from this position.

The Tabernacle Bible Conference in Atlanta, Ga., will be held March 18-28. Dr. J. Campbell Morgan, Len G. Broughton and A. C. Dixon will deliver addresses.

The Sunday school of the First church, Houston, Texas, averaged 1,111 the first three services in February. They expect to reach 1,500 by May. The church is considering plans for the new building. Rev.

How Farmers Profit by Spare Time

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in our immediate section. You can take on the sale of Nitra-germ, earn extra money, and at the same time bring about better and more profitable farming among your friends. Nitra-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you our mode of working you will become an enthusiastic and successful representative. Address Sales Manager, Box 363, Savannah, Ga. See our Nitra-germ ads in this paper.

FOR THE HAIR

To make it soft, fluffy and free from dandruff use

TETTERINE
SHUPTRINE CO., SAVANNAH, GA.

Jas. B. Leavall is the aggressive pastor.

Dr. W. D. Powell spoke in Mangham, Okla., last week on foreign missions and a revival began as the result, at the end of the week 31 had joined and the interest increasing at every service.

A Six Point Class Book has been prepared for use in graded schools. It gives proper credit for attendance on time, Bible, lesson study, offering and attendance at preaching service.

Dr. Geo. W. Lasher, senior editor of the Journal and Messenger, died suddenly Feb. 21. He had been connected with the Journal and Messenger for 45 years, probably the oldest editor of a religious paper in the United States.

Rev. T. C. Lee, of Center Point, Texas, has accepted an urgent call to the care of the Kansas City church, same state. The church at Center Point gives him up reluctantly.

The first church, Durham, N. C., has increased the salary of Pastor J. E. Welch \$600, and presented him with a new Dodge car.

Pastor E. H. Garrott writes hopefully of his work at Lumberton. He thinks he has found the best people to be found anywhere. They are loyal and ready to go forward.

Dr. Allen Fort, of the First church, Nashville, Tenn., has accepted a call from the First church, Columbia, S. C. Dr. Fort's labors have been wonderfully blessed in Nashville.

The First church, Tacoma, Wash., has called Rev. C. O. Johnson, a student in the Southern Baptist Theological Seminary, Louisville, Ky. He will take charge July 1.

There have been ten additions to the church at Brooksville during the first month of the pastorate of Rev. G. B. Smalley. The prospects are bright for a great work.

Pastor J. W. Storer, of Paris, Tenn., will assist Rev. J. E. Skinner of the Second church, Jackson, Tenn., in a meeting beginning April 17, following the West Tennessee Sunday School Convention which will be held in Jackson.

The Central church, Memphis, has established a nursery where the small children of working mothers are cared for during the day. Free lunches are served at noon and the mothers see their children.

Pat (to Mike on roof): "Don't come down the ladder at the northeast corner; I took it away."—Boy's Life.

J. P. DICKERSON

On the night of Jan. 1, 1920, the precious soul of Bro. Polk Dickerson entered its heavenly home. Bro. Dickerson was sixty-nine years old. He was married to Laura Idella

Moore, Dec. 23, 1880. They lived together as devoted husband and wife until his death. He is survived by his dear companion, two brothers and one sister, two sons and four daughters.

Bro. Dickerson was a loveable character. He was well up on the doctrines of the Bible and always he loved to meet and talk with God's servants on scriptural subjects and the Lord's work. He was an earnest Christian workman in Pleasant Hill

church for more than twenty years. His name is on the service roll of the 75 Million Campaign committee. His presence and services will be missed, but the influence of his life will remain long in the memory of many who knew him.

His body now sleeps in the Pleasant Hill cemetery. Our sympathy and prayers are with and for the bereaved.

N. J. LEE.

DUNCAN'S PIN-OZONE

A healing agent discovered by sheer necessity by Mr. Duncan whose men and teams in the logging camps of North Carolina were constantly getting cut, bruised, and sprained. The wonderful results obtained convinced him that he had discovered a remedy needed in every home. Pin-Ozone is invaluable where a penetrating healing liniment is needed. Positively guaranteed. Dealers are authorized to refund money unless results are satisfactory. FOR SALE BY ALL DEALERS

Because of the increase in the price of paper and printing costs we are compelled to increase the price of *HOME and FOREIGN FIELDS* from 50c to 75c, effective April 1, 1920. Until that date we will continue to receive subscriptions at the old rate.

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tennessee.

HEMSTITCHING, PICOTING and PLAITING

MAIL ORDERS A SPECIALTY

MRS. J. O. HOLLINGSWORTH

DRESSMAKING DEPT., THE EMPORIUM
JACKSON, MISS.

THE NORMAL SCHOOL

The Baptist Sunday School Board, Nashville, Tennessee
For Sunday School and B. Y. P. U. Workers

Offered by

1. Opens May 30th—continues four weeks.
2. Offers special normal training for leaders in Sunday School and B. Y. P. U. work, including field workers and paid church workers.
3. In Nashville, Tennessee, one of the really great educational centers of the south, with eighty-five chartered institutions of learning.
4. Faculty drawn from the Sunday School Board's Educational and Editorial Staffs with other selected teachers and lecturers.
5. Expenses kept at minimum. No fees and no charges of any kind made by the School. Effort will be made to secure board at lowest rates. Text-books free. Railroad rates to Nashville from all points in the South applied for.
6. The School is not offered for the untrained and the inexperienced. Students ought to hold the Blue Seal Diploma.

I. J. VAN NESS, Corresponding Secretary,
E. C. DARGAN, Dean of the Faculty.

For information or descriptive literature, address
P. E. BURROUGHS, Secretary of the Faculty.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat If Kidneys Feel Like
Lead or Bladder Bothers

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Comb Sage Tea in Faded or Gray Hair

If Mixed With Sulphur It Darkens
so Naturally Nobody
Can Tell

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reeder, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles.

Marked Price \$5. Special introductory price \$1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

LATIN-AMERICA: THE LAND OF THE FUTURE.

By S. G. Inman, D. D.

Latin-America is a land of the future. Unlike some of the Oriental fields, these twenty Latin-American nations have their golden era in front of them. Just as the most remarkable developments of the nineteenth century took place in North America, so the most remarkable developments are to take place in Latin-America.

The opening of the Panama Canal changed the map of the world. It inaugurated a new world movement toward these long-neglected lands. The European war distracted the attention of the world for a few years from Europe to Latin-America. There the future battle for the supremacy of culture, and the commercial stress of the world is to be fought out as probably in no other part of the world.

Out in Des Moines—someone has just referred to that magnificent Student Volunteer Convention with 7,000 students there—those discerning young people of our colleges show how the world is turning its attention to Latin-America, when 2,000 out of the 7,000 came to the Latin-American rally. Ten years ago there would hardly have been 100. This to me is one of the most significant things, the turning not only of the attention of the world to these lands, but also the attention of the missionary societies to those new countries. More Accessible.

North America during the last five years has increased her foreign commerce with these countries from \$800,000,000 to nearly \$2,000,000,000. There is just now assembling in Washington, while we are meeting here, the second Pan-American Financial Congress, which is to deal with the whole question of bringing together in a closer way the financial interests of the American continent. Five years ago there was not one North American bank in South America. Today there are twenty-three. A few years ago you never saw the American flag flying at the masts of a steamer in South America. Today you will find them in all ports. One-third of the shipping that we have acquired during the war is being thrown into Latin-American ports, and in a very few weeks you will find yourself going from New York, for example, down to Buenos Aires in 14 days instead of 25 days, as the passenger steamships have been heretofore making it. Already you can take a boat from New York right down our east coast through the Panama Canal to Valparaiso, arriving in eighteen days—a saving of nearly two weeks of time.

So the attention of the world, I say at least in the commercial and the political world, is turning to Latin-America. We have already found out some of the reasons.

Room to Spare.

There is room for the teeming, overcrowded populations of the world in Latin-America. Yes, you could put all the people of Germany up there in the northern province of Argentina, and all of the people of France down here in the southern province of Argentina, and give them just as much room as they have today, and

they would still be as far apart as Berlin to Bagdad.

Up here at Para, at the mouth of the Amazon, on the Equator, you are nearer New York than you are to the southernmost part of Brazil. There is more undiscovered territory in Brazil than there is in the whole continent of Africa. Just think of the undiscovered resources and spiritual life in that great new country that was first to follow us in the world war and has stood beside us through all this terrible world struggle.

There is room here for the overcrowded populations. There is room here for the markets of the world, for the manufactured goods. Although it has only 8,000,000 people Argentina alone has a foreign commerce equal to that of China.

New Friendship for Us

Now what are some of the things that are encouraging about Latin-America when we come to think of its spiritual advance? In the first place, and dear to the hearts of North Americans, is the new friendship that has come out of these last few years of struggle—the new friendship for the United States. Five years ago when I was in Chile, for example, I felt like taking the first train out of the country because all I could hear was about the Baltimore incident, and the Alsop claims, and a thousand and one other things that they held against the American people, but which very few of us know anything about. But when I was there last year I went around to the University and saw a professor friend. He happened to be the director of the modern language department. He said that six years ago when he took that department he had six students studying English. Now he has 256. He invited me to speak to his students, and then I was taken from room to room and addressed the different classes in the University. The students came to me and wanted to know if I would give them a conference, and I asked them on what subject. They said, "Closer Relations Between Chile and the United States." That was the thing they wanted to hear about. Five years ago the students would not have heard a word of any North American. Then they rented a building themselves—the biggest theatre in the city—and a thousand students came together to listen to my talk to them for an hour in their own tongue about these closer relations. I laid down to them, as best I might, that the only way we could get closer together was through an understanding of one another's spiritual life. Then I underwent the ordeal of standing before them another hour and answering their questions. If you do not believe that the Latin-American students are among the brightest in the world, you stand before them an hour and let them ask you questions. I give you my word that I would have given a great deal to get back to New York to get a little reference book of United States history. I mention that incident to show you that the Chileans, who probably with the Mexicans and the Colombians have more prejudices against the United States than any of these twenty countries, are now wanting to know how they can bring about closer relations. Six months after my trip I was vis-

A SLIP OF THE KNIFE.

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ited at my office in New York by a student who had been sent by the Student Federation to the United States to know how the North and South American students might get closer together.

A New Approachableness

Then there is a new openmindedness. The Latin-American heretofore has thought that he had found the philosophy of life when he left out religion entirely. Becoming disgusted with the old religion he thought that he had found the philosophy that was based simply on economic principles, but when the war came along he found those economic ideas of his swept aside. The new spirit is illustrated by one of the leading men of Santiago, Chile, who knocked at the door of a humble Methodist minister in Santiago and asked that young man, who was scarcely out of the seminary, if he could tell him something about the book that he understood the young man had, and if he could tell him after all if there was a God in heaven. "Because," he said, "all that I have ever believed was solid has been swept away."

The Latin-American students have a great way of having manifestos. They go out into the streets and protest about certain things. During the last year their protests largely have been against the Roman church, but a new note was struck the other day in the old University of Cordova in Argentina when the students came out in a manifesto—they were no longer striking against the old church but they had a motto, "Light, more light." And that is the significant cry of Latin-America today.

An Argentine friend of mine said to me not long ago, "Always before I have placed my confidences in and received inspiration from France, but today I say to the universe America saves the world it will not be saved."

A Program for Latin-America

We come home with a great program for Latin-America. This program represents the co-operative study of thirty mission boards for one and one-half years in getting ready for the Panama Congress, and all these three years following the Panama Congress.

It represents in the first place a great strengthening of the work of the various mission boards—building new churches, hospitals, schools—things that we ought to have in these countries. Not all of them, because we realize that we cannot do it all in five years. Do you know that heretofore the American boards have not supported one hospital in all that great continent of South America? There is one state in Brazil that is four times larger than Texas without one missionary. From Asuncion in Paraguay, 1,500 miles north and 2,000 miles in a northwesterly direction, in that whole stretch you will find no more than two missionaries. It is one of the greatest unoccupied mission fields in the whole world. The edges only of the continent are occupied. There are great states in Mexico with a million population without one evangelist worker.

We propose, in the first place, after we have strengthened the work that has been developed by these boards, to occupy the great unoccupied areas. Following that is to be a great program for the Indians.

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Every intelligent business man who wants to see long years of prosperity bless our land and create permanent employment for labor and for capital should take heed to the dangers which attend the high profits of the hour.

Business men must realize that the thought which finds expression, "Get all you can, while the getting is good," is dishonest in spirit and destructive in its effect. We know that it is very difficult to resist piling on the prices when people are ready to buy anything and everything, from a silk shirt to a ton of iron, at any price named; we know that the law of supply and demand cannot be set aside by man's whims for any great length of time, and that only through measured production, which spells prosperity, or decreased consumption, which opens the gate to the land of poverty, can the upward trend of prices be permanently halted. Nevertheless, many manufacturers and dealers are doing their utmost to demand unholy profits, and are thus boosting prices beyond all reason and endangering their own and the country's continued prosperity. The sensible men of sound judgment should do their utmost to counteract this condition, even at the expense of smaller profits now.

The world's demand for many things, the world inflation which was inevitable as an outcome of the war, more than cutting the dollar's purchasing power in half; our unwise income excess profits tax, our permanently high cost of food, all combine to lift prices to a new and higher level which must continue for years.

Despite these facts we must try to curb these influences rather than stimulate them. He must seek to save the producer of the golden egg instead of ripping wide open the goose, hoping to get a basketful of one sweep. Let the conservative influences of the country, the sober leaders of America's trade and industry, discredit every profiteer who by exorbitant profits robs his customers and his country, and robs himself of his own self-respect, whether he be the small or the big leader, the billionaire corporation executive or the proprietor of the small country sawmill, the millionaire store or the little corner grocery.

It behooves everyone to realize that unless he can honestly say that he has treated every customer, every employee and every competitor exactly as he would wish they would treat him, he is not honest at heart nor is he following the only rule ever given to mankind which would insure permanent peace and prosperity.

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